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BY- HODGE, CARLETON T. AND OTHERS

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A DISCUSSION OF THE LINGUISTIC AND PRACTICAL IMPORTANCE OF HAUSA (A LANGUAGE OF WEST AFRICA) ACCOMPANIES A TEXT WHICH CONSISTS OF BASIC SENTENCES, NOTES, AND GRAMMATICAL DRILLS. THE BASIC SENTENCES ARE DIALOGS TO BE MEMORIZED, AND THEIR ENGLISH RENDERINGS ARE MEANT TO BE SITUATIONAL EQUIVALENTS, NOT LITERAL TRANSLATIONS. THE NOTES EXPLAIN GRAMMATICAL FEATURES WITH OCCASIONAL ALTERNATE FORMS OR CONSTRUCTIONS. THE GRAMMATICAL DRILL SECTIONS PROVIDE EXERCISES TO FURNISH THE STUDENT WITH CONSIDERABLE PRACTICE ON THE MAIN POINTS OF GRAMMAR DISCUSSED IN EACH UNIT. THE TEXT IS TO BE USED WITH TAPE RECORDINGS. (GC)

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CARLETON T. HODGE AND IBRAHIM UMARU
FOREIGN SERVICE INSTITUTE

WASHINGTON, D.C.

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D E P A R T M E N T O F S T A T E

HAUSA

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P R E F A C E

Hausa, as a language of great importance in West Africa, has been studied by scholars and others for over a century. The present volume is a brief introduction to the essentials of this language, taking advantage of previous studies but leaning heavily on direct observation.

This text is one of a series of short Basic Courses in selected African languages being prepared by the Foreign Service Institute under an agreement with the United States Office of Education, Department of Health, Education and Welfare under the National Defense Education Act.

The linguist in charge has been Carleton T. Hodge, assisted by Ibrahim Umaru. The text was prepared and class tested as part of the Foreign Service Institute's African language program, the coordinator of which is Earl W. Stevick. The accompanying tapes were recorded in the laboratory of the Foreign Service Institute by or under the direction of Gabriel Cordova. Appreciation is expressed to Ronald A. C. Goodison who was good enough to read the grammatical notes and offer his comments. Thanks are also due those students who worked through the earlier version of the course.



Howard E. Sollenberger, Dean
School of Language and Area Studies
Foreign Service Institute
Department of State

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INTRODUCTION

The Hausa Language

Hausa is the major language of the Northern Region of Nigeria. It is also spoken by scattered groups of Hausas and as a trade language in large areas of West Africa. Aside from its recognized importance as a practical means of communication, it is also of interest from the purely linguistic point of view. It is the best known representative of the Chad branch of the Hamito-Semitic (Afro-Asiatic) family of languages. The other branches of this family are Berber, Egyptian (extinct), Cushitic and Semitic. Hausa is thus genetically related to such well-known languages as ancient hieroglyphic Egyptian, Assyro-Babylonian (Akkadian), Hebrew and Arabic, as well as to others less familiar but also of importance, such as Amharic and Somali. A great deal of work still remains to be done on the comparison of the languages of this family.

This Course and Its Use

Hausa has been studied for practical as well as for scholarly purposes since the middle of the nineteenth century. Grammars have been published in English, French, German and Russian. There are two good dictionaries (those by P. Bargery and R. C. Abraham). The grammars have for the most part been intended as beginners' texts. Despite their number (over twenty-five people have written grammars, not to mention different works by the same author or different editions) there has been a real need for an introductory course which contains sufficient drill to instil speech habits. The present book has been written in an effort to fill that need. It is elementary in two senses - it assumes no prior knowledge on the part of the student, and it presents only the broad outlines of the grammar. There is no claim to either originality or completeness.

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This course is accompanied by tape recordings but should be used with a speaker of the language, preferably under linguistic supervision. It is nevertheless hoped that the student who has only the tapes may learn the essentials of the language. The recordings include the Basic Sentences and Drills of the units, as well as the Supplementary Conversations which follow the units. Those few drills which are not recorded are so noted and are bracketed.

The plan of the text is that of Basic Sentences - Notes - Drills. Some general hints on the use of this type of material are given here for the benefit of those who may be unfamiliar with the method.

Basic Sentences are dialogs to be memorized. Each item is to be repeated after a speaker of the language (or the tape) until the student's rendition is satisfactory both from the point of view of pronunciation and of fluent delivery. The tapes give each item twice, with space for student imitation (out loud) afterwards. The new words of each sentence are given as build-ups before the sentence, as are some new constructions. While these build-ups are on the tape, they should be omitted after the first several repetitions when drilling with an instructor.

The English renderings of the Basic Sentences are meant to be situational equivalents, not literal translations. Parentheses and quotation marks ('...') are used when a more literal translation is given in addition to the ordinary English equivalent. Brackets [] are used to indicate words in the English which must be supplied to make it normal English but have no equivalent in the Hausa. Parentheses () indicate words which are in the Hausa but are to be omitted in reading the sentence as normal English.

The topical labels given to the Basic Sentences in the Table of Contents are to help the student in referring back to a given unit. The dialogs, like real speech, often change topics in mid-stream.

The Notes are to be studied outside of class. Since these explain the grammatical features necessary for understanding the text at that point, it is unnecessary to have any grammatical explanations given in class. However, should the instructor be trained in the linguistic analysis of Hausa, he may wish to elaborate on the notes or to clarify any aspects of them with which the students may have difficulty. In no case should grammatical explanations be made before that feature has been dealt with in the text. As mentioned above, the grammar in the notes is skeletal, but it should suffice for the entire course. Further grammatical study should be postponed until the course is completed. The purpose of the text is not merely to present grammatical data but to provide sufficient drill to enable the student to become thoroughly familiar with a given grammatical feature before passing on to another one. Occasionally alternate forms or constructions are mentioned in the notes but not drilled. These are features which are considered marginal and are added to give the student some feel of the much broader perspective which more advanced study will develop.

The Grammatical Drill section of each unit gives exercises which are to furnish the student with considerable practice on the main point of grammar discussed in the unit. They also review earlier material. While extensive, they are not exhaustive, and may be supplemented when the text is used in a class. Care should be taken not to introduce any new vocabulary or constructions in supplementary drill. Occasional new words are used in the drills of the later units. These, however, are introduced very sparingly. They will help accustom the student to hear new items which he must try to understand by context only. Translations of these are added on the side of the page, even when they are words which will occur later in the units.

The drills used are of several types, the predominant one being substitution. While there are some specific instructions on the use of drills given in the units, the following description of the major types used, and the manner in which they are to be used,

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may prove helpful. These types are not mutually exclusive, as is made clear below, and there are minor variations used which are not described here. In addition, there are special phonological drills in Units 1-3, instructions for which are given as they occur. While it is expected that the instructions here are to be followed, intelligent variations may be used with profit. In the following explanation the student's role is put in parentheses. Explanatory material is in brackets.

1. Sample Drill

A sample drill is an example of the grammatical feature to be learned. The items in a sample drill are to be repeated after the instructor or the tape until they are familiar and may be said fluently and accurately. Examples of sample drills drills, taken from the units, are:

a) GD 1.1.1 High Tone: Learning Drill

[Instructor or Tape]	[Student]
ni	(repeats: ni)
ka1	(repeats: ka1) etc.

b) GD 5.2 Variation Drill

Kwanan Bello nawa a Amirka?	(repeats)
Bello kwanansa nawa a Amirka?	(repeats) etc.

c) GD 27.1.1 Forms in /-aCCe/

Ina ka ajiye maganin da ya dade a nan?	(repeats)
Ina ka ajiye dadad'den maganin nan?	(repeats)
Dadad'diyar rigata har yanzu tana da kyau.	(repeats)
Dadad'dun takalmansa basu lalace ba.	(repeats)

Even in some of these drills there is introduced an element of predictability. For example, in both b) and c) the second sentence is a transform of the first (see below, Transform Drill). In

such a case, after the student has become familiar with the drill by repetition, he should drill by anticipating the transform (saying the second sentence on hearing the first), rather than repeating the sentence just said (see below, Multiple Transform Drill without Cue).

GD 25.1.1 is another good example of a sample drill. Here the forms being illustrated are given to the left.

2 Substitution Drill

This type of drill, and the way in which a notched card may be used in following it, is explained on pages 38-39. In brief, each drill is a sentence, one item of which is to be dropped and another substituted. The item to be substituted is given as a cue. For example,

[Sentence]	Bello yazo.	(repeats)
[Cue]	Shehu	(says /Shehu yazo/)
[Confirmation]	Shehu yazo.	(repeats)
[Cue]	masinja	(says /Masinja yazo/)
[Confirmation]	Masinja yazo.	(repeats) etc.

The tape always gives the correct sentence, this being either a confirmation or a correction of the student's rendering. It is necessary to use the text while doing a random substitution drill (see page 40) in order to know what item is to be replaced. (A good example is found in GD 6.1 on page 66.) However, the student should go through later repetitions of the drill without his book whenever possible.

3 Transform Drill

A transform drill is one in which the sentence is to be replaced by one in another construction. The first may be affirmative, the second negative, the first perfective, the second future, etc. Most of the transform drills in this text

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have more than one transform, that is, the same sentence is to be put into several different constructions.

a) Simple Transform Drill

GD 10.1 Future with Optative Transform

[Future]	Zaka tafi gidan Musa da yamma.	(repeats)
[Cue]	Optative	(Ka tafi gidan Musa da yamma.)
[Confirmation]	Ka tafi gidan Musa da yamma.	(repeats)
[Future]	Zaka je ofis yanzu.	(repeats)
[Cue]	Optative	(Kaje ofis yanzu.)
[Confirmation]	Kaje ofis yanzu.	(repeats)

b) Multiple Transform Drill without Cue

GD 8.1 Perfective - Negative Perfective - Future

[Perfective]	Na manta an fita da dabbobi.	(repeats)
[Negative]	Na manta ba'a fita da dabbobi ba.	(repeats)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

After familiarization this drill is to be repeated, with the student anticipating the transform.

[Perfective]	Na manta an fita da dabbobi.	(Na manta ba'a fita da dabbobi ba.)
[Negative]	Na manta ba'a fita da dabbobi ba.	(Na manta za'a fita da dabbobi.)
[Future]	Na manta za'a fita da dabbobi.	(repeats)

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c) Multiple Transform Drill with Cue

These are to be drilled the same as substitution drills:

GD 9.1.3 Perfective - Negative Perfective - Future - Future Negative

[Perfective]	Ina zato ya dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato bai dawo ba yanzu.)
[Negative]	Ina zato bai dawo ba yanzu.	(repeats)
[Cue]	Future	(Ina zato zai dawo yanzu.)
[Future]	Ina zato zai dawo yanzu.	(repeats)
[Cue]	Beep	(Ina zato ba zai dawo ba yanzu.)
[Negative]	Ina zato ba zai dawo ba yanzu.	(repeats)

d) Transform Drill with Substitutions

GD 7.1.1 (see page 77) Perfective - Negative Perfective

[Perfective]	Yazo da alkalamɪ.	(repeats)
[Cue]	Beep	(Bai zo da alkalamɪ ba.)
[Confirmation]	Bai zo da alkalamɪ ba.	(repeats)
[Cue]	ni	(Nazo da alkalamɪ.)
[Confirmation]	Nazo da alkalamɪ.	(repeats)
[Cue]	Beep	(Ban zo da alkalamɪ ba.)
[Confirmation]	Banzo da alkalamɪ ba.	(repeats)
[Cue]	ita	(Tazo da alkalamɪ.)

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[Confirmation] Tazo da alƙalami. (repeats)
[Cue] Beep (Bata zo da alƙalami ba.)
[Confirmation] Bata zo da alƙalami ba. (repeats) etc.

The beep (one thousand cycle note) is most often used as a signal for a negative transform.

4. Question and Answer Drill

When the answer is unpredictable, a question and answer drill is a variety of sample drill. For example,

GD 5.2

[Question] Har su nawa? (repeats)
[Answer] Wajen mutum biyu. (repeats)
[Question] Har ku nawa? (repeats)
[Answer] Ni da Musa ne kaɗai. (repeats) etc.

All such drills should also be used with students supplying answers of their own, these to be corrected as need be. Students should supply simple answers, easily within their capability. Naturalness of response is most important. They should never puzzle out answers.

A question and answer drill with substitutions is found in GD 8.2, though the sentences with the substitutions are not written out or recorded.

When the answers to the questions are all to be given in the same pattern, it is a Question and Answer Model Drill. Note the way that the answers vary only in the substitution item in the following drill:

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GD 29.1.2

- [Question] Abincin da kuka ci jiya (repeats)
mai ruwa ne?
- [Answer] I, mai ruwa-ruwa ne, mara (repeats)
daɗi kuma.
- [Cue] sanyi (Abincin da kuka ci jiya
mai sanyi ne?)
- [Confirmation] Abincin da kuka ci jiya (I, mai sanyi-sanyi ne,
mai sanyi ne? mara daɗi kuma.)
- [Confirmation] I, mai sanyi-sanyi ne, (repeats)
mara daɗi kuma.

The first question and answer is repeated as given on the tape. The next is anticipated on cue, according to the model furnished by the first. The rest of the drill may proceed as with the second question. If necessary, the drill may first be gone through as a learning drill, the student only forming a new sentence on cue (as with the first question above). In the drill in Unit 29 both affirmative and negative answers are given in the text. The whole drill may be given first with affirmative and then with negative answers, the answers may be alternately affirmative or negative, or randomly so.

While the drills are constructed to provide exercise in the use of both structure and vocabulary, many more drills may be made as supplements, with the same aims. It is suggested that if this is done, emphasis be placed on various kinds of response drills. These may be based on sentences in the text or be new sentences using only the vocabulary and structure of the course up to that unit. For example, many of the present drill sentences could be used as the basis of more question and answer drill.

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Further Study

The Basic Sentences are deliberately short. Longer dialogs would destroy the pedagogic pattern of the text. This enforced brevity results in the dialogs being in toto approximately 300 sentences. There is therefore much everyday situational phraseology which does not occur. As the student is expected to broaden his horizons after mastery of the text, seven supplementary conversations are added. These are typical of the kind of material which will be useful to him at this level of learning. He should collect such situational material (conversations in Hausa, with English equivalents) and memorize them. At this stage in his learning he should be able to deal with most material of this and even greater complexity with the use of a dictionary and the occasional use of a grammar. For advanced work the study of more complex conversations as well as reading texts, both preferably with a speaker of the language, is recommended.

Acknowledgments and Notes

The authors are naturally heavily indebted to the long line of distinguished scholars who have made the major contributions to the study of Hausa grammar - Robinson, Bargery, Abraham, Parsons, to mention only a few. However, direct observation of Mr. Umaru's speech has been the deciding factor in many doubtful cases. The problem of final vowel length and the terminal glottal stop (studied by Carnochan) has been given much thought, and the marking of final length has been changed almost up to the last moment. This problem has not, for lack of time, been the subject of a re-analysis, and it is hoped that the occasional unexplained inconsistencies in the marking of final vowel length will not be a hindrance to the student. The concerned reader is referred to the tapes, on the basis of which he may make an independent judgement.

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Mr. Umaru has written not only the Basic Sentences, the Drills and the Supplementary Conversations but also the occasional new examples used in the Notes. The word division is largely based on his own practice but not completely so. The Supplementary Conversations represent his usage more closely than do the units. Linguistic considerations conflict with practical ones in this matter. The compromise generally followed here points up the problem rather than solves it.

Select Bibliography

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- Abraham, R. C., Dictionary of the Hausa Language, London, 1949
- Hausa Literature and the Hausa Sound System, London, 1959
- The Language of the Hausa People, London, 1959
Bargery, G. P., A Hausa-English Dictionary and English-Hausa Vocabulary, London, 1934

For other and older works the reader is referred to the bibliography on Hausa in:

International African Institute. Africa bibliography series: ethnography, sociology, linguistics and related subjects. (Based on the bibliographical card index of the International African Institute) compiled by Ruth Jones. London, 1958 __. Vol.1, West Africa, p. 28-31.

Of the more recent articles on Hausa the following by Parsons may be mentioned:

- Parsons, F. W., 'An Introduction to Gender in Hausa', African Language Studies I (1960), pp 117-136.
'The Operation of Gender in Hausa: The Personal Pronouns and Genitive Copula', African Language Studies II (1961), pp 100-124.
'The Verbal System in Hausa', Afrika und Übersee 44 (1960), pp 1-36.

UNIT 1

BASIC SENTENCES

Audu

Hello.

Sàlāmù àlaikùm.

Yusufu

(particle of politeness)

àmīn

and greetings to you

wa 'àlaikà sàlāmù

Well, hello!

Àmīn, wa 'àlaikà sàlāmù.

A

where, why, how

inā

spending the night, night-time,

kwānā

(period of a) day

good morning, how are you

inā kwānā

Yusufu (Joseph)

Yūsufù

How are you, Yusufu?

Inā kwānā Yūsufù?

Y

health, well-being

lāfiyā

very

lau

Very well.

Lāfiyā lau.

A

how

yāyā

child, boy

yārò

children

yārā

How are the children?

Yāyā yārā?

Y

they're in [good] health

sunǎ lāfiyǎ

very, very

kalau

They're very well indeed.

Sunǎ lāfiyǎ kalau.

A

how

yǎ

family

iyālì

spending the night of the family

kwānan iyālì

How's the [rest of the] family?

Yǎ kwānan iyālì?

Y

Fine.

Kalau.

A

thanks; wonderful

mādallā

except; until

sai

a short time

anjumǎ

I'm glad to hear that. See you
later.

Mādallā, sai anjumǎ.

Y

All right. ('That's it' or
'That's so')

Shīkēnan.

NOTES

Note 1.1 Pronunciation and Spelling

Hausa is ordinarily written in latin letters. There is an older spelling with Arabic characters, but this has no official standing and is little used. The alphabet and its order are as follows:

a b ɓ c d ɗ e f g h i j k k
l m n o p r s sh t ts u w y z

The sounds connected by a line are treated under the same letter in the dictionaries of Bargery and Abraham.

Additional symbols are needed for vowel length, tone and for distinguishing /r/ from /r/ (see below). Where the pronunciation differs greatly from the spelling, a phonemic version is usually added in slant lines the first time the item is introduced.

Note 1.2 Tone

One of the most important aspects of Hausa pronunciation is the pitch of each syllable, the tone. There are three tonal features: high tone, low tone and question tone. A syllable which has high tone only is unmarked, e.g. /saɪ/ 'until'. A syllable with low tone is marked with a grave accent /`/, e.g. /yā`/ 'how?'. A syllable may also have high followed by low tone. In this case /`/ is put after the vowel of the syllable. It may be over the space after the vowel, e.g. /sā`/ 'put', or it may be over the following consonant, e.g. /yārā`/ 'children', /na`n/ 'here'. This does not mean that /r/ in /yārā`/ has low tone; it is a convention to show that the /yā`/ is really /yaà/. (A macron /~/ over a vowel indicates that the vowel may be long.)

Tone reading exercise. Cover the answers on the right. Read off the tones of the words on the left (as high - high, high - low,

etc.). Look at the answer immediately after reading the tones of each word to see whether your answer was correct or not.

kwānā	high - high
kalau	high - high
yārō	high - low
Yūsufū	high - high - low
inā	low - high
yārā	high - low - high
iyālī	low - high - low
anjumā	high - high - low
jāyā	low - low
āmīn	low - high
lāfiyā	high - high - low

The question tone is found in /Yāyā yārā?/ and /Yā kwānan iyālī?/. These sentences are one phrase each. In such a sentence the question tone (indicated by /'/) is on the last high tone. If the last syllable with high tone is the last syllable of the sentence, the question tone is an extra high tone with a fall:

y ā r ā

If the last syllable with high tone is followed by one or more low tones, the fall is on the first low tone after /'/:

ī y ā l ī

The tone levels are not absolute but relative. While there are the three 'tones', high, low, question, there are actually more levels of tone phonetically. The approximate phonetic values

5 1 ā

4 1 a 1

3 s a m u a

2

1 k ù m

5 m i n w a

4 l a 1

$$3 \quad \grave{a} \quad \grave{a} \quad 1 \quad \bar{a}$$

2 k à s à

1 m u

5 l a f l

4 l a u

3 y a

2

1

5 su

$l_4 \quad l \bar{a} f \quad l$

3 n ā k a l a u

2 y á

1

Place a thin piece of paper, onionskin or the like, over this chart. Draw a line through each letter, making a continuous line for each of the four sentences. This will give a further graphic picture of the overall tone pattern.

This overall pattern follows these principles (when question tone is not involved): If the first syllable of the phrase is low, it is on absolute level [3]. (With some speakers it is on [1], but the regularity of the pattern as such is the same.) The first high tone is on level [5]. If the last syllable is low, it is on [1]. Otherwise a shift to low is two steps lower than the preceding high (if high = [5], next low = [3]; if high = [4], low = [2], etc.). A shift to high from one of these lows is one step up (if low = [3], next high = [4]; if low = [2], next high = [3], etc.). When high follows high or low follows low, they stay on the same level. Follow each of the above patterns with these principles in mind.

The above examples are all with statement intonation. The question intonation has an extra high pitch, with stress, on the last high tone. There is a sharp drop, which falls farther if there is a low tone after the high. The question tone is indicated in these units by /' / on the last high. This symbol indicates both the extra high and also the fall which follows it.

Examples from the Basic Sentences are:

6				ɛ́ ú
5	n ā	k w ā	n ā	y ū
4				
3	ì			fù
2				
1				

6		$y \hat{a}$
5	k w ā n a n	
4		
3	$y \hat{a}$	\dot{i}
2		
1		

Examples of two phrase sentences are:

5 s u k a l a u
4 l ā f 1
3 n ā
2 y ā |
1

5 m ā

s a l a n j u

4 1 ā

3 d a l

2

1 m 21'

(Vocal qualifiers [overloudness, etc.] are not considered here.)

Formulae

The Basic Sentences of this and succeeding units introduce a number of formulae equivalent to 'hello', 'goodby', 'how are you' and the like. Some of these are not readily analyzable in Hausa (any more than hello and goodby are in English). An example is /sàlāmù àlaikùm/ and the reply /wa'àlaikà sàlāmù/. These and some others, such as /àmīn/ and /mādàllā/, are loans from Arabic, but their origin there is irrelevant to Hausa. Formulae which consist of analyzable Hausa words will be introduced with suitable build-ups.

Proper usage of formulae is far more important than a knowledge of their origins. One should be able to say 'hello', using the right expression for the time of day, the manner of encounter and the person addressed, make the respectful inquiries required, reply appropriately and use the parting formula suitable to the occasion.

Some information on the formulae of this unit is:

is an opening greeting, that is, one used to open a conversation. It is often used by someone standing outside a compound to draw the attention of those within.

wa'alaikà sālāmù

is the answer to the above.

inā kwānā

is to be used in the morning. The reference is to how the other person has spent the night (/yā kwāna/ 'he spent the night')

sai anjūmā

implies that one is likely to see the person addressed in the near future.

GRAMMATICAL DRILL

The following drills are designed to accustom the student to recognize Hausa tones (on single words). The first drills give examples labelled as to tone. These are to be listened to, then imitated. The second group of drills give pairs of words, the student being asked to identify the tones of each pair as the same or different. The third set of drills gives words the tones of which the student is expected to identify.

GD 1.1 Tone Recognition - Learning Drill

GD 1.1.1 High Tone. The following words all have high tone. Listen through the drill a number of times. On the second and succeeding listenings imitate the words.

nī	I	sū	they	kwānā	day
kaɪ	you (m.)	lau	very	nēmā	looking for
kē	you (f.)	ganī	seeing	dāwō	return
shī	he	gidā	house	kātākō	lumber
mū	we	kusa	near	makarantā	school
kū	you (pl)	cikī	inside	ma'aikatā	place of work

GD 1.1.2 Low Tone

wā̀	who?	yā̀yā̀	how?	yāushè̀	when?
mè̀	what?	àkwàtì̀	box	àyàbà̀	banana

GD 1.1.3 High - Low Tone

sā́	put	bā́	there is not		
sṓ	liking	kyaù	goodness, beauty		

High - Low Tone on separate syllables

ā́'ā̀	no	jíyā̀	yesterday	fā́rā̀	began
watā́	moon	yārò̀	child	gṓdè̀	thank
gayā̀	say	dṓkì̀	horse	cīwò̀	sickness
gabàs̀	east				

GD 1.1.4 Low -High Tone

tāfì̀	go	àkwaì	there is	hū́lā̀	hat
ā́mìn	amen	kṓyṑ	learn	dā́mu	worry
sā́nnu	greetings	mā́tā̀	woman	rìgā̀	gown
yā́nzu	now				

GD 1.1.5 Other Combinations of Tone

Low Low High

tāmbāyì̀	ask	tākā́lmī̀	shoe, sandal		
----------	-----	-----------	--------------	--	--

Low High High

mātātā́	my wife	gṓdiyā́	thanks	kā́suwā́	market
---------	---------	----------	--------	----------	--------

Low High Low

tàfīyā	going	lābārī	news
iyālī	family	sūkūnī	chance

High High Low

lāfīyā	well-being	anjumā	a short time
mālantā	teaching	kāfintā	carpenter

High Low High

hankālī	intelligence	mādālīā	thanks	laifī	fault
tabbātā	be sure	tunāwā	remembering	yārā	children
māgānī	medicine	yammā	evening		

Other Combinations:

Low Low High Low	wātākīlā	perhaps
High Low Low High	ma'ālkācī	worker
High Low High Low	asibitī	hospital

GD 1.2 Tone Recognition - Same or Different Drills

Each of the following drills consists of a series of paired items. These have the same (or nearly the same) vowels and consonants. After each pair is said, the student is to respond 'same' if both items of the pair have the same tones. He is to respond 'different' if the pair have different tones (from each other).

GD 1.2.1 Same or Different

yāyā	scraping clean	yāyā	scraping clean	S
yāyā	how?	yāyā	how?	S

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HAUSA

yāyā	scraping clean	yāyǎ	how?	D
yāya	elder brother	yāyǎ	how?	D
yāya	elder brother	yāya	elder brother	S
yāyā	scraping clean	yāya	elder brother	D
yāyǎ	how	yāyā	scraping clean	D

GD 1.2.2 Same or Different

sūnā	name	sūnā	spoiled grain	D
sūnā	name	sūnā	spoiled grain	D
sūnā	spoiled grain	sūnā	name	D
sūnā	name	sūnā	name	S
sūnā	name	sūnā	spoiled grain	D
sūnā	spoiled grain	sūnā	spoiled grain	S

GD 1.2.3 Same or Different

sū mā	they also	sū mā	they also	S
sū mā	they also	sūmā	(thick) hair	D
sū mā	they also	sū mā	they also	S
sū mā	they also	sūmā	(thick) hair	D
sūmā	(thick) hair	sūmā	(thick) hair	S

GD 1.2.4 Same or Different

mātā	wife	mātā	wives	D
mātā	wives	mātā	wives	S
mātā	wives	mātā	wife	D

māṭā	wives	māṭā	wife	D
māṭā	wife	māṭā	wife	S

GD 1.3 Tone Recognition - Identification

In these exercises the student is to say (or write) the tones immediately after the word is said. (H is for high, L for low in the key given.)

GD 1.3.1 Tone Identification - Two Tone Sequences

The following drill has both minimal pairs as in GD 1.2 and also completely different words. The tone sequences involved are low-low, high-high and low-high.

yāyā	scraping clean	HH	māṭā	wives	HH
yāyā	elder brother	LH	māṭā	wife	LH
sā	put	HL	jīyā	yesterday	HL
gōdè	thank	HL	yāushè	when?	LL
yāyā	how?	LL	hūlā	hat	LH
sūnā	spoiled grain	LH	farā	white (f)	HH
sūnā	name	HH	fārā	locust	LH
sū mā	they also	HH	fārā	begin	HL
sūmā	(thick) hair	LH	gōrā	gourd-bottle	LH

GD 1.3.2 Tone Identification - Three and Four Tone Sequences

ma'āikātā	workers	HLLH	lābārī	news	LHL
makarantā	school	HHHH	yamma	west	HLH
ākwātī	box	LLL	jākādā	consul	LHL
hutāwā	resting	HLH	gidankā	your house	HHL
kō'inā	wherever	HLH	māsīnjā	messenger	HHL

gòdiyā	thanks	LHH	àkàwī	clerk	LLH
ma 'aikatā	place of work	HHHH	uwaṛtā	her mother	HHL
tùkūnā	not yet	LLH	dabbōbī	animals	HHH

UNIT 2

BASIC SENTENCES

A

(part of polite greeting)

baṛkà

in connection with, with; and

dà

sun, mid-day, late morning

rānā

Good afternoon. or: Good morning.

Baṛkà dà rānā.

Y

also

kàdaɪ

Good [afternoon to you,] too.

Baṛkà kàdaɪ.

A

work

aikị

How's work?

Yā aikị.

Y

thanks

gòdiyā

[Fine,] thanks be [to God].

Dà gòdiyā.

('with thanks')

A

there is, there are

àkwaɪ

news, information

lābārī

Is there any news?

Àkwai lābārī?

Y

what - ?, which - ? (m.)

wàné

kind, sort

irī

What kind?

Wàné irī?

A

in connection (with)

gàme (dà)

salary

àlbāshī

With regard to salary.

Gàme dà àlbāshī.

Y

back

bāyā

after ('back of')

bāyan

two

bīyu

[It'll be] two more days ('except after day two').

Sai bāyan kwānā bīyu.

A

yes (particle of assent)

tō`

Is that so? All right.

Tō`? Shīkēnan.

Y

he got off (conveyance),

yā sàuka

alighted, arrived

get off, alight, arrive!

sàuka

Yes, [that's right]. Goodby
('arrive safely! ').

Tō`, sàuka lāfiyā.

A

Goodby ('amen!', 'may it be so').

Àmín.

NOTES

Note 2.1 Vowels

Hausa has five vowels, all of which may occur short or long:

ɪ	u	ī	ū
e	o	ē	ō
a		ā	

The quality of the short vowels has a fairly broad range. For example, short /ɪ e u o/ in closed syllables are more open (closer to ɪ of bit, e of bet, u of put and o of strong). /ɪ e/ are higher before or after /y/. /u o/ are higher before or after /w/. Short /a/ is often like u of but, but it is frequently close to a of father when either first or last in the word (that is, next to a glottal stop [ʔ], which is not written in these positions). Some very general hints on the pronunciation of the vowels are:

- /ɪ/ Short. Rather high [i] before or after /y/. Like ɪ of bit or between ɪ of bit and high [i] elsewhere.
- /ī/ Long. High [i], like French fini. Not in English.
- /e/ Short. Like e of bet in closed syllables, somewhat higher elsewhere.
- /ē/ Long. Somewhat lower than é of French été.
- /u/ Short. Rather high [u] next to /w/. Much like u of put elsewhere. See below for [uʏ], [ü].
- /ū/ Long. High [u:] or [uː]. A little lower than French ou. Not in English.
- /o/ Short. Somewhat lower than French eau. Often like o of horse. See below for [oʏ].

/a/ Short. Most often between the u of but and the a of father. See below for [ʌʏ].

/ā/ Long. Like the a of father but long. When final with low tone it often fades off.

/u o a/ have a y glide before /ny/ or before /nk, ng, nʔ, nsh/ followed by /ɪ/ or /ē/. For example, /sanyī/ 'cold' [sʌʏnyɪ:], /ruwankī/ 'your (f.) concern' [ruwʌʏŋkiʔ], /ɪnā sɔ̀ŋki/ 'I like you (f.)' [soʔʏŋkiʔ], /kwānan iyālī/ 'the spending the night of the family' [kwa:nʌʏŋʔiya:lɪʔ]. /u/ may be [uʏ], [ūʏ] or [ü].

Hausa also has diphthongs (combinations of vowel plus semi-vowel). These are written /aɪ/ (for /ay/) and /au/ (for /aw/). /aɪ/ is not English i of bite but something like uh-ee (Hausa short /a/ [ʌ] plus a high semivocalic /ɪ/). /au/ is like some dialect pronunciations of ow, with the o being closer to u of hut than a of father.

The length of vowels in Hausa varies in quite the same way as the tone. As there are many phonetic levels of tone (though actually only three basic contrasts), there are many phonetic lengths of vowels (though only two basic contrasts - short and long). The contrast of short vs. long may be found in initial, medial or final position in the word. Compare /dāma/ 'right hand' and /dāmā/ 'opportunity'. The contrast in length is not so clear when the vowel is final and has low tone. Compare /kwatā/ 'quarter' and /kwatà/ (make fun of someone by distorted echoing of something he said). The 'long' low vowel need not be a long clear vowel but simply unchecked and fading into voicelessness. A final short vowel (if sentence final) is followed by a glottal stop [ʔ], not written: /dāmaʔ/ 'right hand', /kwatàʔ/ 'teasing (as above)'. Some final long vowels are followed by a glottal stop (unwritten), as /nā jēʔ/ 'I went' (contrast /nā`jeʔ/ 'I may go'), but most long vowels fade into voicelessness. /dāmā/ 'opportunity' may be [da:maa̯] like English ah; a prolonged example trailing off into voicelessness is

the ah said for the doctor). /aikī/ 'work' is often [ayki₁₁], [ayki·] or even [ayki]. It is rarely [ayki:]; it is never [aykiʔ].

There are degrees of vowel length due to other factors. The end of a phrase within a sentence has a little longer vowel, as the /i/ of /āmīn/ in /āmīn | wa'ālaikà sālāmù/. When the question tone /' / is on the last vowel of a phrase or sentence, this vowel is always longer than the same vowel in a statement: /yāyā yārā/ with /ā/ long and falling. Note 4.4 explains how /dà dare/ 'at night' and /dà darē/ 'with night, and night' are different. Yet /dà daré/ 'at night?' has a long vowel /e/. Nevertheless, it is shorter than the /e/ of /dà darē/ 'and night? '.

An interesting contrast of length is found in the names of animals and nicknames based on these. /dōkī/ is 'horse'. /dōki/ (with a final short vowel) is a nickname for a person who reminds one of a horse. /jākī/ is 'donkey'; /jāki/ is a nickname for a person who reminds one of a donkey - that is, a person who plugs along doing work demanding great endurance yet suffering abuse without it seeming to bother him.

Note 2.2 Interrogative /wàné/

Wane ɪrɪ?

/wàné/ is used before masculine nouns as an interrogative modifier, as here: 'what kind'. (Hausa nouns are of three classes - masculine, feminine and plural. These will be discussed further in later units.) The feminine equivalent is discussed in Note 5.3. /wàné/ is noted here only so the student will not use it indiscriminately for 'what'.

Note 2.3 Affirmative particle /to/

/to/ indicates assent. It may be indifferent, respectful or sarcastic. Some indication of its broad usage may be seen from the following:

/tō/	(high level	respectful reply to an elder who has made a request or given an order (frequently used by children)
/tō̃/	(high falling)	assent (between equals)
/tó/	(question tone, high with short fall)	1) reply when a person disagrees but doesn't want to say anything 2) expression of doubt 3) in connection with other words: /tó, shíkēnan/ 'well, that's how things are'
/tōōō/	(drawled low high low)	expression of surprise at learning something
/tòtòtòtō̃/	(indefinite number of lows followed by high falling)	expression of surprise

Note 2.4 /kwānā/ - /kwan/

/kwānā/ has an alternate form /kwan/, as in /sai an kwan biyu/ 'see you later'. This is a frequently used expression, often said, for example, by women on leaving someone else's house. It is, however, also used by men. Despite the literal translation (something like 'until one has spent two nights'), it does not refer to any specific time. The 'later' may be any time whatsoever. Compare also /kwallāfiyā/ 'good morning' with the form /kwal-/ before /lāfiyā/.

GRAMMATICAL DRILL

These drills give examples of vowel quality and quantity for identification and imitation.

GD 2.1 Vowel Quality

GD 2.1.1 /ɪ/

ɪrɪ	kind	ɪdan	if
asɪbɪtɪ	hospital	ɪnā	where
bɪyu	two	fɪtā	going out
cɪkɪ	stomach	tāfɪ	go
ɪtācē	tree		

GD 2.1.2 /ī/

ī	yes	lōkācī	time
nī	I	sanyī	cold
ānīnī	anini	saukī	ease
cīwō	illness	māgānī	medicine
rīgā	robe	ganī	seeing

GD 2.1.3 /e/

dā gāske	extremely	wācē	which (f.)
gāme	together	wānē	which (m.)
gōbe	tomorrow	mācē	woman
gōdē	thank	ālādē	pig

GD 2.1.4 /ā/

mē	what	wākē	beans
nēmā	searching	cē	say
wājē	direction	darē	night
nājē	I went	ɪtācē	tree

GD 2.1.5 /u/

zuwà	coming	bíyu	two
anjumà	a short time	dāmu	worry
kusa	near	sānnu	greetings
kullum	every day	yānzū	now

GD 2.1.6 /ū/

mū	we	sū	they
kū	you (pl.)	sūkūnī	time available

GD 2.1.7 /o/

zo	come!	dāwo	return!
----	-------	------	---------

GD 2.1.8 /ō/

dōkī	horse	lōkacī	time
gōbe	tomorrow	dāwō	return
kōma	everything	sābō	new

GD 2.1.9 /a/

dàgà	from	darē	night
màcè	woman	sanī	know
hakà	thus	sarkī	emir
ìdan	if	wànè	which (m.)
gabàs	east	yānzū	now

GD 2.1.10 /ā/

ā'a	no	yārō	child
rānā	day	gōdiyā	thanks
gyārā	repair	gyādā	peanuts
bāyā	back	yārā	children

GD 2.1.11 /a₁/ (= /ay/ and /au/ (= /aw/))

aikī	work	kyau	goodness, beauty
akwai	there is	lau	very
bakwai	seven	yau	today
laifī	fault	daukā	take
ma'aikaci	worker		

GD 2.2 Short-Long Contrast in Final Position

The following are given in pairs. The final vowel of the item in the first column is short, that in the second long.

dāma	right hand	dāmā	opportunity
nagari	a good person	na gārī	one pertaining to the town
Sulē	(a nickname)	sulē	shilling
Jākī	(a nickname)	jākī	donkey
Dōkī	(a nickname)	dōkī	horse

UNIT 3

BASIC SENTENCES

Audu

afternoon to evening

Good evening.

yam̃mā

Baṛkà dà yam̃mā.

Bello

Good evening!

Baṛkà kádaɪ.

A

today

damp cold

ease

to some extent, a little

Today is not so cold. (i.e. The
cold has let up a bit.)

yaù

sanyī

saukī

dà saukī

Yaù sanyī dà saukī.

B

yes

there is not, there
is no --; without

fault

there's no fault [to be
found in it]

Yes, I wouldn't object [to
saying that].

ī

bā'

laifī

bā' laifī

ī, bā' laifī.

A

where is (it, he - m.)

office

inā nē

ōfīs

consul	jàkādà
the office of the consul	ōfìshin jàkādà
American Consul	jàkādàn Amìrkà
Where is the American Consulate?	Ìnǎ nè ōfìshin jàkādàn Ámìrkà?

B

east	gabàs
west	yamma
it's east (of: /dà/)	yanǎ gabàs
market place	kāsuwā
It's east of the market place.	Yanǎ gabàs dà kāsuwā.

A

distance	nīsā
far ('with distance')	dà nīsā
from	dàgà
here	nan
Is it far from here?	Dà nīsā dàgà nan?

B

no	ā'ā
near	kusa
No, it's close.	Ā'ā, kusa nè.

A

thank	gōdè / gōdè
Thank you ('I thanked').	Nā gōdè.

B

worry

Think nothing of it! (Don't
worry!')

dãmu

Kadà kà dãmù.

GRAMMATICAL NOTES

Note 3.1 Consonants

Hausa has the following consonants:

Plain Voiceless	p t k f h s c sh '
Glottalized Voiceless	k̥ ts
Plain Voiced	b d g z j r ɾ l m n w y
Glottalized Voiced	b̥ d̥

Following are some general hints on the pronunciation of the consonants.

/p t k/ do not have as strong a puff of breath after them (aspiration) as English /p t k/ in such words as pa, toe, coo. Compare Hausa /tõ/ 'yes', /kū/ 'you'. The Hausa sounds are lightly but consistently aspirated before vowels. The /t/'s in both /tõ/ 'yes' and /asibitĩ/ 'hospital' are lightly aspirated. Contrast English toe and pretty.

/p/ is rather rare in Hausa, sometimes alternating with /f/.

/b d g/ are much like English before, for example, the vowel /a/. For [b^w] etc. see below. /s z/ are like English s in seal, z in zeal.

/c/ is like ch of church: /cīwõ/ 'illness'. /sh/ (phonetically [ʃ]) is like sh of sheep: /shī/ 'he'; /j/ is like j of judge: /jīyà/ 'yesterday'.

The glottal stop /ʔ/ occurs initially but is not written: /'aykī/ 'work' written aikī. It is normally written when medial: /'ā'ā/ 'no', written a'a. (Utterance final short vowels are checked by a glottal stop, as well as some long vowels.)

The glottalized consonants /k ts ɓ ɗ/ begin with the pronunciation of the consonant and are released with a glottal stop. /ts/ is a writing of glottalized s: [sʔ]. Examples are: /ḳalau/ 'very very', /tsōrō/ 'fear', /ḳārɓā/ 'receive', /ɗaũkē/ 'take'.

The consonants /k g/ are palatalized [ḳ ɡ̣] and may have a y off-glide before /ɪ/ and /e/: /jākī/ [ḳʏ] 'donkey' /bākī/ [ḳʏ] 'mouth', /gɪdā/ [ɡ̣] 'house', /kē/ [ḳ] 'you (f. sg.)'. They are also [ḳ ɡ̣] before /y/: /kyaũ/ 'goodness', /gyārā/ 'repair'.

/b ɓ k ƙ g/ are labialized (pronounced with rounded lips, usually with a w off-glide) before /u/ (short), /o/ and /ō/. While the lips are rounded before /ū/ also, there is no w off-glide. Examples: /būhū/ [bʷ] 'sack' /d'an bōkō/ [bʷ], [kʷ] 'person educated along western lines', /buntū/ [ɓʷ] 'rice-husks', /bōyē/ [ɓʷ] 'hide', /kuñnē/ [kʷ] 'ear', /kō/ 'or', /kūndū/ [kʷ] 'gizzard', /kōfā/ [kʷ] 'doorway'.

The two r's are not distinguished in the ordinary spelling. /r/ is a single flap of the tongue against the ridge back of the upper teeth: /ruwā/ 'water'. /ṛ/ is a trill, produced by vibration of the tongue tip against the ridge back of the upper teeth: /hāṛbā/ 'kick'. The same word may have /r/ in one form and /ṛ/ in another: /bārī/ 'leave!' /yā baṛ shì/ 'he left him'.

Before most other consonants /r/ and /l/ have a slight vocalic release, a very short vowel occurring in this position. Before /w/ this is [u], before [y] it is [ɪ]. A vowel /ɪ/ or /e/ in the next syllable gives a short [ɪ] release. Otherwise the vowel before /r/ or /l/ colors the release.

Compare:

garwā	[r ^u w]	gasoline can	kwaḵwalwā	[l ^u w]	'brain'
karyā	[r ^l y]	lie	tākālmī	[l ^l m]	'sandal'
sarkī	[r ^l k]	emir	tākalmā	[l [^] m]	'sandals'

/r/ does not have any such release.

The spelling is not consistent in the writing of /n/ and /m/. A final /n/ (pronounced like the ng of sing, with nasalization of the preceding vowel) is sometimes written m, as in /kullum/ 'every day'. Before /m/ or /b/ an /n/ is regularly replaced by an /m/, though the spelling remains the same: ubanmu 'our father' is /ubammū/. /n/ is regularly ng of sing before /k k g y '/: /sanyī/ [ŋy] 'cold'. /n/ may be /l/ before /l/.

/y/ is a semivowel of high [i] quality. Initial /y-/ sounds like [i^hy-]. Initial /w/, being a semivowel of high [u] quality, sounds like [u^hw-]. Examples: /yā/ 'how', /wā/ 'who'. /y/ and /w/ are not consistently represented in the spelling. When they occur after vowels, as in /kay/ 'you' and /kyaw/ 'external goodness', they are spelled with i and u respectively: kai, kyau.

Particular care must be taken to pronounce long consonants long. These are represented by doubling the consonant: /dabbā/ 'animal', /sānu/ 'hello'. In the case of the glottalized consonants, the glottal release occurs only at the end of the long consonant: /kākḵarfā/ [k:ʔ] 'very strong one'.

Note 3.2 /-nē/ of equivalence

inā nē

kusa nē

/nè/ (low tone after a preceding high; high /nē/ after a preceding low) means 'is' (usually in an equational sense) with reference to masculine or plural nouns. Contrast /àkwai/ 'there is', referring to existence. More detail on usage will be given later. There is another form for equivalence for feminine, /cē/.

GRAMMATICAL DRILL

GD 3.1 Consonants

/t/	tābā	tobacco	fita	go out!
	tāfɪ	go	ma 'aikātā	workers
	tarā	nine	maṇta	forgetting
	tāre	together	mātā	wife
	tārō	meeting	mùtum	man
	tō	yes	watā	moon
	tùkūnā	not yet	zātō	thinking
/k/	kāmā	one like	àkwàtì	box
	kātākō	lumber	cikì	stomach
	kārā	call!	hakā	thus
	kō 'inā	everywhere	hankālī	good sense
	kōyō	learn	makarantā	school
	kudī	money	tākālmī	shoe
/k/	kwallō	soccer	sākō	message
	karyā	lie	saukī	ease
	kārshē	end	watākīlā	perhaps
	kalau	very well		
/b/	bābbā	big	bāyā	back
	bakwāi	seven	biyu	two

/b/	buntũ	rice husks	kàrbā	receive
	bōyè	hide	lěbè	lip
/d/	dabbā	animal	darē	night
	dāwō	return	dōkī	horse
/d/	dāya	one	kāfadā	shoulder
	dā	son	kaɗaɪ	only
/g/	ganī	see	dàgà	from
	gidā	house	rīgā	robe
/f/	fītā	going out	tàfɪ	go
	fārā	begin	dafā	cook
/h/	haɾ	until	hūlā	hat
	hàrbā	shooting	tàho	come!
/s/	sābō	new	gabàs	east
	sàuka	arrive	nīsā	distance
	sū	they		
/ts/	tsūfā	grow old	tsuntsū	bird
	tsōrō	fear		
/z/	zo	come	yānzū	now
	zātō	thinking		
	zaunā	sit		
/c/	cē	say	itācē	tree
	cīwō	sickness	àbincɪ	food

/j/	jàkādā	consul		
/sh/	shī	he	ōfīshīn	the office
	shiryā	prepare	yāushē	when
/i/	ā'a	no	(i)inā	where
	ma'aikātā	workers	kō'inā	everywhere
	'yā	daughter	nā'am	yes
/r/	ruwā	water	wurī	place
	rēnā	despise	irī	kind
/r̥/	murnā	joy	yā bar shi	he left him
	ar̥bā'in	forty	biyar	five
	tarā	nine		
/l/	lābārī	news	kullum	every day
	lāfiyā	well-being	mādallā	thanks

/r/, /l/ before other consonants

	karfē	metal	kalwā	seeds of locust-bean tree
	sarkī	emir	ālfadarī	mule
	būdurwā	girl	ālgaitā	a type of flute
	anguryā	cotton seed	ākalāmī	pen
	garwā	gasoline tin	ābāshī	salary
/m/	mantā	forget	mū	we
	mūtumī	man	mātā	wives
/n/	nēmā	searching	nan	here
	nī	I	īdan	if

/w/	watā	month	yaù	today
	nawā	how much	kyau	goodness
/y/	yāyā	how	iyālī	family
	yāwō	walking	kai	you
			sai	until

Single and double consonants.

āljanā	female Jinn	āljannā	paradise
āljanī	male Jinn	āljannū	Jinn (pl.)
dabā	(name of a play in the game /ludō/	dabbā	animal
yā sanī	he knows	yā san nī	he knows me

Bello

Good morning, Shehu.

Înā kwānā Shéhù?

Shehu

Fine.

Lāfiyā lau.

B

he came

yāzō

house, compound

gīdā

your (m.) house

gīdankà

night

darē

at night

dà dare

Did Mamman come to your house
at night?

Mammān yāzō gīdankà dà daré?

S

they came

sunzō

direction

wajē

place of; about; towards

wajen

metal; o'clock

karfè

nine

tarà

Yes, they came about nine
o'clock.

Î, sunzō dà wajen karfè tarà.

B

you (m.) came

kāzō

message; item sent by someone

sākō

the message

sākōn

he said to you (m.),
he told you (m.)

yā gayà makà

the message which he told you
Did you bring the message he
gave you ('did you come with
the message which he said to
you')?

sākon dà ya gayà makà

Kāzō dà sākon dà ya gayà makà?

S

he forgot
I forgot [it].

yā mantā

Nā mantā.

B

she came
cigarette(s); tobacco
Did Halima come with cigarettes?

tāzō

tābā

Hālīmā tāzō dà tābā?

S

perhaps
he went out
I didn't go out
I saw

wàtàkìlā/watakìlā/watakìlā

yā -`ta

bàn fìta ba

nā ganī

Perhaps, I didn't go out and see. Wàtàkìlā, bàn fìta nā ganī ba.

B

if
[or,
messenger
he returned

ìdan

in]

māsìnjà

yā dāwō

he said	yācē`
tell, say!	kàcē`
searching	nēmā
I'm searching, looking for	inā nēmā
I'm looking for him	inā nēmansā
If the messenger comes back, tell [him] I'm looking for him.	Idan māsinjā yā dāwō, kàcē` inā nēmansā.

S

All right.

Tō`.

NOTES

Note 4.1 Verb: Perfective

nā gōdē	I thank	yā gayā makā	he told you
nā mantā	I forgot	yā dāwō	he returned
nā ganī	I saw	tāzō	she came
kāzō	you came	sunzō	they came
yāzō	he came		

These are examples of the perfective aspect of the verb in Hausa. This aspect refers to action as completed. The reference may be to action in the past, present or future. It is most commonly used with reference to the past. For example, /yāzō/ in the Basic Sentences has reference to the past and is translated '(he) came'. In /nā gōdē/ 'I thank' there is reference to the present (I complete the act of thanking, therefore 'I thank'). Another example is /yā dāmu/ 'he's worried, bothered'. This verb means 'come into a state of worry or bother'. The completion of that

act results in a present condition: 'he has come into a worried state' = 'he's worried'. In /ìdan māsinjā yā dāwō/ 'when the messenger returns' the reference is to the future. It is, however, referring to an act which will then be completed. In lists of forms and in the build-ups of the Basic Sentences the perfective will nearly always be translated as past. This is for convenience only. The student must remember that it is not a past tense.

The simple perfective illustrated here has prefixes indicating 'I', 'you (masculine singular)', 'you (feminine singular)', etc. These prefixes also indicate the perfective aspect, as will be clear when other shapes of prefixes are discussed. These prefixes are usually written separately in the ordinary orthography (as /na gode/). With verbs of one syllable they are here written together with the verb (as /yazo/), following informal usage. Using /zo/ as a sample verb we have the following forms in the perfective:

nāzō	I came	munzō	we came
kāzō	you (m. sg.) came	kunzō	you (pl.) came
kinzō	you (f. sg.) came		
yāzō	he came	sunzō	they came
tāzō	she came		
		anzō	someone came

/yāzō/ more specifically means 'a third person, referring to one represented in Hausa by a masculine noun, came'. /tāzō/ likewise refers to one represented in Hausa by a feminine noun. For example, /jàkāḍā/ is masculine. We may say /jàkāḍā yāzō?/ 'did a consul come?', /ī, yāzō/ 'yes, he came'. /Hālīmā/ is feminine, so we may say /Hālīmā tāzō?/ 'did Halima come?', /ī, tāzō/ 'yes, she came'. Note also that there are separate forms in the singular for 'you' in addressing a man and 'you' in addressing a woman. /anzō/ is impersonal. It indicates that coming was done by a person or person or persons not specified.

The prefixes themselves fall into two groups, those which have high tone and length (/nā/, /kā/, /yā/, /tā/) and those which have high tone and /n/ (/kɪn/, /mun/, /kun/, /sun/, /an/).

A separate noun subject serves to specify who did the action: /Mammān yāzō/ 'Mamman came', /yārā sunzō/ 'children came', /Mammān dà Hālīmā sunzō/ 'Mamman and Halima came'.

Other verbs which have occurred take these same prefixes in the perfective:

nācē`	.I said	mun dāwō	we returned
sun fīta	they went out	yā ganī	he saw
mun gayā	we told	kun mañtā	you (pl.) forgot
tā gōdè	she thanked	an sàuka	someone arrived

Verbs the perfective of which is not obvious from the related forms which have occurred are:

yā kwāna	he spent the night	yā nēmā	he looked for
yā kusa	he approached, neared		

From the point of view of pronunciation it should be noted that the prefixes in /-n/ are /kɪn/, /mun/, /kum/, /sum/ and /am/ before /m/ or /b/: /mun mañtā/ 'we forgot' (written, of course, /mun manta/). (See Note 3.1)

Note 4.2 Verb: Relative Perfective

Kazo da sakon da ya gaya maka?

/ya gayā/ in this sentence is the relative perfective form 'which he told'. The prefixes of the relative perfective will be explained in Note 19.1. Their use is minimized until that

time, but occasional relative forms will occur. Those which are allowed to occur have a short vowel where the perfective itself has a long vowel:

nā gayā	I told	na gayà	which I told
kā gayā	you told	ka gayà	which you told
yā gayā	he told	ya gayà	which he told
tā gayā	she told	ta gayà	which she told

Other relative forms will be found in Units 19 and 20.

Note 4.3 Noun: /-n̄/ 'the' (m.) and (pl.)

sākōn̄

The suffix /-n̄/ added to masculine (or plural) nouns is roughly equivalent to English 'the'. If the syllable to which it is added is high, it is low and marked with /`/, as above. If the noun ends on a low tone, /-n̄/ simply continues the low tone and is unmarked: /māsɪnjān/ 'the messenger'. (The feminine suffix is discussed in Note 5.2) The vowel before this suffix is short. Note that /sākōn dà/ has a different /n/ (See Note 5.1.2). It may also be /sākōn̄ dà/.

Note 4.4 Adverbials: Short Vowel

darē
Yāzō dà dare.

night
He came at night.

Many nouns which have a final long vowel otherwise have a short final vowel when used adverbially, as in the expression /dà dare/ 'at night'. /darē/ with a long vowel names 'night'. One might, for example, say in a folk tale /yāzō dà darē/ 'he came with Night'. Compare also:

rānā day, sun
yamā evening

dà rāna during the day
dà yamma in the evening

For example,

Nā dāmu dà rānā.

I'm bothered by ('with') the sun.

Nā dāmu dà rāna.

I'm bothered in the afternoon.

(/dà rāna/ refers to [usually late] morning or early afternoon.)

Note 4.5 Verb: Verb with /dà/

Many verbs are regularly used with /dà/, as /dāmu/ in the examples above. Some verbs may take a direct object or be followed by /dà/. One of these is /mantā/: /yā mantā dà sākōn/ 'he forgot the message'. Compare Note 6.1.

GRAMMATICAL DRILL

Beginning with this unit the majority of the drills are substitution drills. Other types also occur, including sample drills, variation drills, question and answer drills, transformation drills, etc. There is often a combination of two or more types. As substitution drill is basic, it is explained here in some detail.

In Simple Substitution Drill the first sentence has an item underlined. On the left in the next line is given the word (or words) to be substituted for this item. This is the 'cue' or 'key word'. For example:

Statement - Mammān yāzō. Student repeats after instructor.

Cue - Bellò Student says: Bellò yāzō.

This would be given on the tape in the following way: (Tape gives) Mammān yāzō. (Space is left for student to repeat /Mammān yāzō/)
(Tape gives) Bellò. (Space is left for student to say /Bellò yāzō/.)

(Tape gives) Bellò yāzō. (Space is left for student to repeat this confirmation sentence, /Bellò yāzō/.) And so on through the drill.

Such a drill will be written:

Mammàn yāzō.

Bellò Bellò yāzō.

Yūsufù Yūsufù yāzō. etc.

The student should notch a card, so that when using the book during drill (either in class or using the tape), he may cover the 'answer':

	Mammàn yāzō
Bellò	

This way he may make up the sentence as indicated by the key word, then lower the card, checking on the correctness of his answer and revealing the next key word:

	Mammàn yāzō.
Bellò	Bellò yāzō.
Yūsufù	

Special instructions will be added where necessary.

In Substitution-Correlation drills the student must make any other necessary changes in the sentence required by the grammatical structures.

For example:

	Mammàn yāzō
Hàlīmà	Hàlīmà tāzō.
Yūsufù dà Bellò	Yūsufù dà Bellò sunzō.

The changes /yā/to /tā/ to /sun/ must be made in accordance with the subject used.

Progressive or random substitutions may be called for:

Progressive Substitution

	<u>Mammān</u> yāzō dà dare.
Hālīmà	Hālīmà t ^ā zō dà dare.
dāwō	Hālīmà t ^ā dāwō dà <u>dare</u> .
rānā	Hālīmà t ^ā dāwō dà rāna. etc.

Random Substitution

	<u>Mammān</u> yāzō dà t ^ā b ^ā .
māsinjā	Māsinjā yāzō dà <u>t^āb^ā</u> .
sākon	Māsinjā yāzō dà <u>sākon</u> .
yaù	Māsinjā y ^ā zō yaù.
dāwō	Māsinjā y ^ā dāwō yaù. etc.

For translations of selected drill sentences in this and the following units see Appendix 2.

GD 4.1 Verb: Perfective - Simple Substitution Drill

	<u>Yāzō</u> gidankà dà dare.
nā	<u>Nāzō</u> gidankà dà dare.
tā	<u>Tāzō</u> gidankà dà dare.
mun	<u>Munzō</u> gidankà dà dare.
sun	<u>Sunzō</u> gidankà dà dare.
an	<u>Anzō</u> gidankà dà dare.

	Sunzō dà wajen karfè tarà.
yā	<u>Yā</u> zō dà wajen karfè tarà.
kīn	<u>Kīn</u> zō dà wajen karfè tarà.
tā	<u>Tā</u> zō dà wajen karfè tarà.
nā	<u>Nā</u> zō dà wajen karfè tarà.
an	<u>An</u> zō dà wajen karfè tarà.
kun	<u>Kun</u> zō dà wajen karfè tarà.
kā	<u>Kā</u> zō dà wajen karfè tarà.
mun	<u>Mun</u> zō dà wajen karfè tarà.

	Yā dāwō gɪdankà lāfɪyā.
tā	<u>Tā</u> dāwō gɪdankà lāfɪyā.
mun	<u>Mun</u> dāwō gɪdankà lāfɪyā.
sun	<u>Sun</u> dāwō gɪdankà lāfɪyā.
kā	<u>Kā</u> dāwō gɪdankà lāfɪyā.
nā	<u>Nā</u> dāwō gɪdankà lāfɪyā.
kun	<u>Kun</u> dāwō gɪdankà lāfɪyā.

	<u>Nā</u> fɪta dà dare.
sun	<u>Sun</u> fɪta dà dare.
mun	<u>Mun</u> fɪta dà dare.
yā	<u>Yā</u> fɪta dà dare.
tā	<u>Tā</u> fɪta dà dare.
kun...?	<u>Kun</u> fɪta dà daré?
kīn	<u>Kīn</u> fɪta dà daré?
kā	<u>Kā</u> fɪta dà daré?

	Wàtàkìlā <u>nā</u> mantā dà tǎbǎ.
kā	Wàtàkìlā <u>kā</u> mantā dà tǎbǎ.
yā	Wàtàkìlā <u>yā</u> mantā dà tǎbǎ.
tā	Wàtàkìlā <u>tā</u> mantā dà tǎbǎ.
sun	Wàtàkìlā <u>sun</u> mantā dà tǎbǎ.
kun	Wàtàkìlā <u>kun</u> mantā dà tǎbǎ.
mun	Wàtàkìlā <u>mun</u> mantā dà tǎbǎ.
an	Wàtàkìlā <u>an</u> mantā dà tǎbǎ.

	Ìdan sun <u>fita</u> bā` laifī.
dāwō	Ìdan sun <u>dāwō</u> bā` laifī.
zō	Ìdan sun <u>zō</u> bā` laifī.
gani	Ìdan sun <u>gani</u> bā` laifī.
mantā	Ìdan sun <u>mantā</u> bā` laifī.
cē`	Ìdan sun <u>cē`</u> bā` laifī.

GD 4.2 Substitution-Correlation Drill

	<u>Bellō</u> yā dāwō dà rāna.
Yūsufù	<u>Yūsufù</u> yā dāwō dà rāna.
Hālīmā	<u>Hālīmā</u> tā dāwō c` rāna.
māsīnjā	<u>Māsīnjā</u> yā dāwō dà rāna.
Mammān dà Yūsufù	Mammān dà Yūsufù sun dāwō dà rāna.

Random Substitution and Substitution-Correlation Drill.

	Mūsā yācē' <u>yā</u> mantā dà sākōn.
tā	Mūsā yācē' <u>tā</u> mantā dà sākōn.
mun	Mūsā yācē' <u>mun</u> mantā dà sākōn.
sun	<u>Mūsā</u> yācē' sun mantā dà sākōn.
Hālīmā	Hālīmā tācē' <u>sun</u> mantā dà sākōn.
kun	Hālīmā tācē' <u>kun</u> mantā dà sākōn.
kīn	Hālīmā tācē' <u>kīn</u> mantā dà sākōn.
an	Hālīmā tācē' <u>an</u> mantā dà sākōn.
nā	<u>Hālīmā</u> tācē' nā mantā dà sākōn.
Bellò	Bellò yācē' <u>nā</u> mantā dà sākōn.
sun	<u>Bellò</u> yācē' sun mantā dà sākōn.
yārā	Yārā suncē' sun mantā dà sākōn.

Substitution-Correlation Drill

	<u>Yārō</u> yā gayā makā lābārī.
Yūsufū	<u>Yūsufū</u> yā gayā makā lābārī.
yārā	<u>Yārā</u> sun gayā makā lābārī.
Hālīmā	<u>Hālīmā</u> tā gayā makā lābārī.
jākādān Amīrkā	<u>Jākādān Amīrkā</u> yā gayā makā lābārī.
Bellò dà Mammān	<u>Bellò dà Mammān</u> sun gayā makā lābārī.
nā	<u>Nā</u> gayā makā lābārī.
mun	Mun gayā makā lābārī.

	<u>Mammàn</u> yāzō gidankà dà wajen karfè biyu.
Hàlīmà	<u>Hàlīmà</u> tázō gidankà dà wajen karfè biyu.
Mammàn dà Hàlīmà	<u>Mammàn dà Hàlīmà</u> sunzō gidankà dà wajen karfè biyu.
jàkādàn Amirkà	<u>Jàkādàn Amirkà</u> yāzō gidankà dà wajen karfè biyu.
Yūsufù	<u>Yūsufù</u> yāzō gidankà dà wajen karfè biyu.
yārā	<u>Yārā</u> sunzō gidankà dà wajen karfè biyu.
Yūsufù dà Bellò	<u>Yūsufù dà Bellò</u> sunzō gidankà dà wajen karfè biyu.
yārō	<u>Yārō</u> yāzō gidankà dà wajen karfè biyu.
māsinjā	<u>Māsinjā</u> yāzō gidankà dà wajen karfè biyu.
	Wàtàkìlā <u>Mammàn</u> yā mantā yāzō dà sàkòn.
yārā	Wàtàkìlā <u>yārā</u> sun mantā yāzō dà sàkòn.
māsinjā	Wàtàkìlā <u>māsinjā</u> yā mantā yāzō dà sàkòn.
Hàlīmà	Wàtàkìlā <u>Hàlīmà</u> tā mantā yāzō dà sàkòn.
yārō	Wàtàkìlā <u>yārō</u> yā mantā yāzō dà sàkòn.

GD 4.3 Variation Drill (for repetition)

Kun dāmu dà rānā nè?

Ī, mɪn dāmu dà rānā.

Ī, nā dāmu dà rānā.

Sun dāmu dà rānā nè? ¹

Ī, sun dāmu dà rānā.

¹ This may be used both in the sense 'Are they bothered by the sun?' and in the sense 'They are bothered by the sun?' (don't be foolish!). The answer is to the first sense.

UNIT 5

BASIC SENTENCES

Audu

you (sg. m.)

ka₁

big (m., f.)

bàbbā

clerk (m.)

àkàwū

chief clerk

bàbban àkàwū

now

yànzú

Are you the chief clerk now,
Musa?

Mūsā ka₁ nè bàbban àkàwū yànzú?

Bello

No, Bello is.

Ā'ā, Bellò nē.

A

you (pl.)

kū

how much, how many?

nawā

you (pl.) will go to

zāku

England

Ingilā

next year

bādī

How many of you are going to
England next year?

Kū nawā zāku Ingilā bādī?

B.

I

nī

alone, only

kaɗa₁

Just Sanī and myself.

Nī dā Sānī nè kaɗa₁.

A

he heard, felt, perceived

yāji

he took

yā d'aukā

new (m.)

sābō

pl.

sābābbī

worker

ma 'aikācī

pl.

ma 'aikātā

new workers

sābābbin ma 'aikātā

someone took [on] workers;

an d'auki ma 'aikātā

workers were hired

I heard they've taken on [some]
new workers.

Nāji an d'auki sābābbin ma 'aikātā.

B

at

a

what, which? (f.)

wàcè

place of work (f.)

ma 'aikatā

At what office?

À wàcè ma 'aikatā?

A

our place of work

ma 'aikatar mù

At our office.

À ma 'aikatar mù.

B

until, up to

har

they

sū

How many of them are there?

Har sū nāwà?

('up to how many [are] they')

A

man

mùtum

seven

bakwàì

About seven people.

Wajen mùtum bakwàì.

B

goodness, beauty

kyau

That's good ('with good').

Dà kyau.

NOTES

Note 5.1 Pronoun

Note 5.1.1 Independent Pronoun

Kai ne babban akawu yanzu Musa?

Kū nawa zaku Ingila baɗi?

Nī da Sani ne kaɗaì.

Har sū nawa.

/nī/ 'I' /kaì/ 'you (masculine singular)', /kū/ 'you (plural)' and /sū/ 'they' are examples of pronouns used as separate words. (Note that while /nā/, /kā/, etc. [Note 4.1] are usually written separately, they are really prefixes to the following verb.) The full set of these independent pronouns is:

nī	I	mū	we
kaì	you (m. sg.)	kū	you (pl.)
kē	you (f. sg.)		
shī	he	sū	they
itā	she		

While /shī/ is translated as 'he' and /itā/ as 'she', it should be emphasized that these refer to items classified as 'masculine' or 'feminine' in Hausa (see below, Note 5.1.2) and are not to be generally equated with 'he' and 'she' in English. Either may be 'it' in English, should the English so require.

All of these pronouns with long vowel also occur with short vowel. They are more frequently long.

Since the Hausa verb includes an affix which indicates the person, the independent pronouns are used with the verb only for emphasis or contrast. Note that only one of the above sentences involves a verb: 'how many of you (independent pronoun) you (suffix) are going to England next year?'. (For the verb /zā-/ see Note 15.1)

Note 5.1.2 /ma-/ plus Suffix Pronouns

Kazo da sakon da ya gaya maka?

Suffix pronouns are also used after /ma-/ 'to, for'. /makà/ 'to you (masculine singular)' is an example. The complete set is:

mini	to me, for me	manà	to us, for us
makà	to you, for you (m.sg.)	makù	to you, for you (pl.)
maki	to you, for you (f.sg.)		
masà	to him, for him		
matà	to her, for her	masù	to them, for them

Note that before /ni/ the form is /mī-/. The /-nà/ 'us' is also to be noted as contrasting with /mū/, /-mù/ in form.

Before nouns /wà/ is used, as in /yā gayā wà ma'āikàtān/ 'he said to the workers'. /ma-/ may be heard before nouns in other Hausa dialects. (In addition to /mini/ one may also hear /miki/, /mukù/ and /musù/. /mani/ and /mamù/ are used by other speakers.)

Note 5.1.3 /n/, /r/ plus Suffix Pronouns

The use of the suffix pronouns after /n/ and /r/ are best considered as part of the larger picture of the noun-n-noun construction which is discussed in the following note.

Note 5.2 Noun-n-Noun Construction

ofishin jakadan Amirka

sababbın ma'aikata

gidanka

ma'aikatarmu

sakon da ya gaya maka

Hausa nouns are masculine (as /ōfīs/, /gīdā/, /sākō/), feminine (as /ma'aikatā/) or plural (as /sābābbī/).

The above are examples of the 'noun-n-noun' construction. In this construction the first noun is followed by /n/ (if masculine or plural) or /r/ (if feminine). What follows the /n/ or /r/ modifies or limits in some way what precedes. For convenience we call this the noun-n-noun (NnN) construction. The word 'noun' is used here to include a noun or what may be substituted for it. We have, for example:

noun	n	noun	s a b a b b ı n m a ' a i k a t a
noun	n	noun phrase	o f i s h i n j a k a d a n A m i r k a
noun	n	pronoun	g i d a n k a
noun	n	/dā/ clause	s a k o n d a y a g a y a m a k a

The modification or limitation of the second 'N' in the above examples may be described somewhat as follows:

ofishin jakadan Amirka

Here the second N is another NnN phrase. The 'office' is described as the 'American consul' office.

sababbīn ma'aikata	the workers-type new ones
gidanka	the you-reference house
ma'aikatarmu	the we-reference office
sakon da ya gaya maka	the which he said to you message

Other examples with the second noun a noun or noun phrase are:

wajen karfe tara	direction of 9:00
wajen mutum bakwai	direction of man seven
babban akawu	big (one of) clerk
bayan kwana biyu	back of two days
kwanan iyali	passing night of family

For convenience /n/ is consistently translated 'of' in these examples. The same limitation or modification principle is seen here.

The nouns /sābābbī/ 'new ones' and /bābbā/ 'big one' belong to a sub-class of nouns sometimes referred to as 'adjectives'. They have masculine, feminine and plural forms. These two (and a number of other similar nouns) occur in first position in NnN constructions. (There are also nouns corresponding to English adjectives which occur in the second noun position.) The forms of 'new' are:

m	f	pl
sābō	sābuwā	sābābbī

/bābbā/ has the same form for masculine and feminine and has an irregular plural, /maṇyā/. It should be remembered that /sābō/ means 'a new one (m.)' /sābuwā/ 'a new one (f.)', in other words, that they are nouns, even though a special class of such.

/nēmansā/ 'looking for him' is an example of the same /-n/ plus suffix. /nēmā/ 'looking for' is a verbal noun, so that it

takes a noun construction. (Contrast the pronoun objects of the verb in Note 6.1.)

Several examples above have shown that the /n/ (or /r/) may be followed by a suffix pronoun. Such suffix pronouns are usually the equivalent of 'your', 'his', etc. Compare:

<u>Suffix</u>	<u>masculine noun</u>			
-kà	gidankà	your house	ma'aikatar̥kà	your place of work
-kì	gidankì	your (f.) house	ma'aikatar̥kì	your (f.) place of work
-sà	gidansà	his house	ma'aikatar̥sà	his place of work
-tà	gidantà	her house	ma'aikatar̥tà	her place of work
-mù	gidanmù	our house	ma'aikatar̥mù	our place of work
-kù	gidankù	your house	ma'aikatar̥kù	your place of work
-sù	gidansù	their house	ma'aikatar̥sù	their place of work

The vowel before /n/ or /r/ is always short. (/o/ may be replaced by /wa/, /e/ by /a/, though not in spelling.) In some dialects /r/ is replaced by a doubling of the following consonant: /ma'aikatak̥kà./

The forms for 'my' are different:

gidānā my house ma'aikatātā my place of work

The /n/ of the masculine here has its full form /na/, with the length of the vowel being the reference to first person. In the same way /r/ has its full form /ta/, with the same length. For practical purposes we may say the suffix for 'my' is /-nā/ for masculine, /-tā/ for feminine. The vowel before these is long. Note that /-nā/ is added to masculine nouns, /-tā/ to feminine nouns. Whether a man or woman is speaking does not matter. /-nā/ and /-tā/ may also sound short and be followed by a glottal stop. The /a/ is still clearly [a].

Note 5.3 Noun: /-̀n̄/, /-̀r̄/ 'the'

The use of /-̀n̄/ as 'the' after masculine and plural nouns was mentioned in Note 4.3. The corresponding feminine suffix is /-̀r̄/, as in /ma'aikatar̄/ 'the place of work'. Note that these suffixes are not the same as the /-n/ and /-r/ of Note 5.1.2, though they have the same form if the noun has low tone on the last syllable. Compare:

/-̀n̄/ /-̀r̄/		/-n/ /-r/	
àkàwun̄	the clerk	àkàwun jakādā	the consul's clerk
iyālīn̄	the family	iyālīnkū	your family
ma'aikatar̄	the place of work	ma'aikatar̄sā	his place of work
lāfiyar̄	the well-being	lāfiyar̄tā	her health
yāran̄	the children	yāran mù	our children

Note 5.4 Interrogative /wàcè/

A wace ma'aikata?

/wàcè/ 'which?, what?' is the feminine counterpart of /wàné/ (Note 2.2). In this sentence it modifies the feminine noun /ma'aikatā/.

GRAMMATICAL DRILL

GD 5.1 Independent Pronoun

Simple Substitution Drill

	<u>Nī</u> dà Sānī nē kaɗaɪ.
kaɪ	<u>Kaɪ</u> dà Sānī nē kaɗaɪ.
sū	<u>Sū</u> dà Sānī nē kaɗaɪ.
ɪtā	<u>Ita</u> dà Sānī nē kaɗaɪ.

mū	<u>Mū</u> dà Sānī nè kaɗaɪ.
shī	<u>Shī</u> dà Sānī nè kaɗaɪ.
kē	<u>Kē</u> dà Sānī nè kaɗaɪ.
kū	<u>Kū</u> dà Sānī nè kaɗaɪ.

	<u>Kaɪ</u> nè bàbban àkàwū yànzú?
Mūsā	<u>Mūsā</u> nè bàbban àkàwū yànzú?
shī	<u>Shī</u> nè bàbban àkàwū yànzú?
māsinjā	<u>Shī</u> nè māsinjā yànzú?
Bellò	<u>Bellò</u> nè māsinjā yànzú?
shī	<u>Shī</u> nè māsinjā yànzú?
jàkādàn Amīrkà	<u>Shī</u> nè jàkādàn Amīrkà yànzú?
kaɪ	<u>Kaɪ</u> nè jàkādàn Amīrkà yànzú?

In the following drill, substitute the proper pronoun for the noun(s) underlined when 'pronoun' (P) is given as the cue.

	Nā dāmu dà <u>Mūsā</u> .
P	Nā dāmu dà <u>shī</u> .
Hàlīmà	Nā dāmu dà <u>Hàlīmà</u> .
P	Nā dāmu dà <u>ɪtā</u> .
Bellò	Nā dāmu dà <u>Bellò</u> .
P	Nā dāmu dà <u>shī</u> .
Bellò dà Hàlīmà	Nā dāmu dà <u>Bellò dà Hàlīmà</u> .
P	Nā dāmu dà <u>sū</u> .

GD 5.1.2 /-n/, /-r/ and Suffix Pronoun

In the following drills the independent pronoun will be given as the cue. It is not intended to be the form to be substituted but only a reminder of what form to use. For example, the cue (ka₁) in the following means 'use the proper second person masculine singular pronoun in the place indicated':

A₁k_{in} Bellò bā` kyaù.

(ka₁) A₁k_{in}kà bā` kyaù.

In the written text such 'reminder' cues are put in parentheses, as here.

A₁k_{in} Bellò dà kyaù.

P A₁k_{in}sà dà kyaù.

Hàlīmà A₁k_{in} Hàlīmà dà kyaù.

P A₁k_{in}tà dà kyaù.

Shēhù dà Mūsā A₁k_{in} Shēhù dà Mūsā dà kyaù.

P A₁k_{in}sù dà kyaù.

(ka₁) A₁k_{in}kà dà kyaù.

(kē) A₁k_{in}kì dà kyaù.

(kū) A₁k_{in}kù dà kyaù.

(mū) A₁k_{in}mù dà kyaù.

(nī) A₁k_{in}nā dà kyaù.

Repeat this exercise with /bā`/: A₁k_{in} Bellò bā` kyaù. etc.

Lāfīyàr Hàlīmà Kaláu?

P Lāfīyàrtà Kaláu?

Mūsā Lāfīyàr Mūsā Kaláu?

P Lāfīyàrsà Kaláu?

Mūsā dà Hālīmà Lāfīyār Mūsā dà Hālīmà kaláu?

P Lāfīyārsù kaláu?

(ka₁) Lāfīyārkà kaláu?

(kū) Lāfīyārkù kaláu?

(mū) Lāfīyārmù kaláu?

(nī) Lāfīyārtā kaláu?

(kē) Lāfīyārkì kaláu?

Kwānan Bellò nawà à Ámìrkà?

P Kwānansà nawà à Ámìrkà?

Hālīmà Kwānan Hālīmà nawà à Ámìrkà?

P Kwānantà nawà à Ámìrkà?

Bellò dà Hālīmà Kwānan Bellò dà Hālīmà nawà à Ámìrkà?

P Kwānansù nawà à Ámìrkà?

(ka₁) Kwānankà nawà à Ámìrkà?

(mū) Kwānanmù nawà à Ámìrkà?

(kū) Kwānankù nawà à Ámìrkà?

(nī) Kwānānā nawà à Ámìrkà?

(kē) Kwānankì nawà à Ámìrkà?

ìyālìn Shēhù sun sàuka lāfīyà.

P ìyālìnsà sun sàuka lāfīyà.

(ka₁) ìyālìnkà sun sàuka lāfīyà.

(nī) ìyālìnā sun sàuka lāfīyà.

Àkwaì lābārì gāme dà ìyālìn Shēhù?

(shī) Àkwaì lābārì gāme dà ìyālìnsà?

(ka₁) Àkwaì lābārì gāme dà ìyālìnkà?

(nī) Àkwaì lābārì gāme dà ìyālìnā?

- Nā mantā bāyan Bellò bā` lāfiyā.
- P Nā mantā bāyansà bā` lāfiyā.
- Hālīmā Nā mantā bāyan Hālīmā bā` lāfiyā.
- P Nā mantā bāyantà bā` lāfiyā.
- Bellò dà Shēhù Nā mantā Bellò dà Shēhù bā` lāfiyā.
- P Nā mantā bāyansù bā` lāfiyā.
- (kū) Nā mantā bāyankù bā` lāfiyā.
- (ka₁) Nā mantā bāyankà bā` lāfiyā.
- (kē) Nā mantā bājanki bā` lāfiyā.

- Kadà kà dāmu, bāyankà kalau nē.
- (shī) Kadà kà dāmu, bāyansà kalau nē.
- (itā) Kadà kà dāmu, bāyantà kalau nē.
- (sū) Kadà kà dāmu, bāyansù kalau nē.
- (nī) Kadà kà dāmu, bāyānā kalau nē.

GD 5.1.3 Pronoun after /ma-/

- Yā gayā matà sàkon dà dare.
- (shī) Yā gayā masà sàkon dà dare.
- (mū) Yā gayā manà sàkon dà dare.
- (kē) Yā gayā maki sàkon dà dare.
- (sū) Yā gayā masu sàkon dà dare.
- (nī) Yā gayā mini sàkon dà dare.
- (kū) Yā gayā makù sàkon dà dare.
- (ka₁) Yā gayā makà sàkon dà dare.

GD 5.2 Variation Drill

Variations on sentences in GD 5.1.2 (for repetition)

Kwānan Bellò nawà à Ámìrkà?

Bellò kwānansà nawà à Ámìrkà?

Kwānan Hālīmà nawà à Ámìrkà?

Hālīmà kwānantà nawà à Ámìrkà?

Kwānan Bellò dà Hālīmà nawà à Ámìrkà?

Bellò dà Hālīmà kwānansù nawà à Ámìrkà?

Lāfiyàṛ Hālīmà kalau.

Hālīmà lāfiyàṛtā kalau.

Lāfiyàṛ Mūsā kalau.

Mūsā lāfiyàṛsà kalau.

Lāfiyàṛ Hālīmà dà Mūsā kalau.

Hālīmà dà Mūsā lāfiyàṛsù kalau.

Substitution Drill

	<u>Mammān</u> yā dāukì àlbāshinsà yaù.
Hālīmà	<u>Hālīmà</u> tā dāukì àlbāshintà yaù.
Mammān dà Hālīmà	Mammān dà Hālīmà sun dāukì àlbāshinsù yaù.
(nī)	<u>Nā</u> dāukì àlbāshīnā yaù.
(mū)	<u>Mun</u> dāukì àlbāshīnmù yaù.
(ka₁)	<u>Kā</u> dāukì àlbāshīnkà yaù.
(kē)	<u>Kīn</u> dāukì àlbāshīnkì yaù.
(kū)	<u>Kun</u> dāukì àlbāshīnkù yaù.

	Mūsā yā gayā makà <u>jākādān Ingilā</u> yā sàuká?
bābban àkāwū	Mūsā yā gayā makà <u>bābban àkāwū</u> yā sàuká?
uwartà	Mūsā yā gayā makà <u>uwartà</u> tā sàuká? <i>her mother</i>
Hālīmà	Mūsā yā gayā makà Hālīmà tā sàuká?

	Wàtàkīlā yā fīta wajen <u>karfē</u> bakwāi.
karfē biyu	Wàtàkīlā yā fīta wajen <u>karfē</u> biyu.
yammā	Wàtàkīlā yā fīta wajen <u>yammā</u> .
karfē tarā	Wàtàkīlā yā fīta wajen karfē tarā.

Question and Answer Drill (for repetition)

Question	Answer
Har sū nāwà?	Wajen mutum biyu.
Har kū nāwà?	Nī dà Mūsā nè kaɗaɪ.
Karfē nawa yānzú?	Wajen karfē bakwāi nē.

UNIT 6

BASIC SENTENCES

	Audu	
early morning, dawn		àsùbā`
Good morning.		Barkā dà àsùbā`.
	Bello	
Good morning.		Barkā kàɗaɪ.
	A	
Is your son around?		Yārònkà nà kusá?
	B	
he sent		yā àikā
I sent him		nā àikēshì
No, I sent him to the market.		Ā'ā, nā àikēshì kàsuwā.

A

daughter
 your daughter
 Is your daughter here?

'yā
 'yar̥kà
 'Yar̥kà nā nān?

B

mother
 her mother
 she took her
 Her mother took her.

uwā
 uwartà
 tā d'aukēta
 Uwartà tā d'aukēta.

A

horse
 he recovered
 Has your horse gotten well?

dōkī
 yā warkē
 Dōkinkà yā warkē?

B

not yet
 yesterday
 (emphatic particle), in
 fact, indeed
 he kicked; he shot
 he kicked me; he shot me
 Not yet, just yesterday he
 kicked me.

tùkùnā
 jiyà / jiyā
 mā
 yā hārbā
 yā hārbēni
 Tùkùnā, jiyà mā yā hārbēni.

A

he took
 some persons took him;
 he was taken

yā kai
 an kaishi

hospital	asibitî
animal	dabbâ
pl.	dabbōbī
Was he taken to the animal hospital?	An kaishî asibitîn dabbōbī?

B

always	kullum
he is taken; someone takes him	anā kaishî
He's taken [there] regularly.	Kullum anā kaishî.

NOTES

Note 6.1 Verb: Objects

nā aikēshî kâsuwā
 tā dāukētā
 an dāukî sâbābbin ma'aikātā
 yā hantēni
 an kaishî asibitîn dabbōbī

These examples show pronoun suffixes as objects of verbs. Some verbs (as /kaɪ/) have the same form before pronoun suffixes as elsewhere, but most verbs are different (if only slightly) before pronoun suffixes than before noun objects. For example, the other verbs above have /-ɪ/ before noun objects, as /dāukɪ/, and /-ē/ before pronoun objects, as /dāukē-/. Verbs having /-ē/ before pronouns and /-ɪ/ before nouns are listed in dictionaries under the form without object, which has /-ā/: /aikā/, /dāukā/, etc. Some verbs vary only in vowel length: /yā mantā/, /yā mantāshî/, /yā mantā 'yarsā/, with /ā/ before pronoun and /a/ before noun object.

Verbs taking objects ('transitive') verbs which have occurred in Units 1-6 are:

Form without object following	Form with pronoun object	Form with noun object
àikā	àikē-	àikɪ / àikì
dàukā	dàukē-	dàukɪ / dàukì
ganī	gan-	ga
hàrbā	hàrbē-	hàrbɪ / hàrbì
jī	jī	jɪ
kaɪ	kaɪ	kaɪ
maṇtā	maṇtā-	maṇta / maṇtà
nēmā	nēmā-	nēmɪ / nēmì

Note the forms of /ganī/ 'see'. Note also that /maṇtā dà/ may be used instead of /maṇtā-/ and /maṇta/. (The tone may also be low on the /-ɪ/ suffix before a noun object, /àikì/. It is normally left unmarked [high] in these units, but the variation should be noted.)

The pronoun suffixes to the verb may have either high or low tone. While no definite rule may be given, the tone is often the opposite of that of the preceding syllable: /yā ganshì/ 'he saw him', /yā àikēshì/ 'he sent him'. The pronoun object forms are: /-nɪ/, /-ka/, /-kɪ/, /-shɪ/, /-ta/, /-mu/, /-ku/, /-su/.

Note 6.2 Verb: Review

Note 6.2.1 Verb: Types

The verb forms in Note 6.1 provide examples of several verb types. With regard to the perfective we may list:

1. Verbs which have the same form in all cases: kaɪ

2. Verbs the forms of which vary as to final vowel length but keep the same vowel:

maṅtā	maṅta
jī	jɪ

3. Verbs with regular vowel alternation:

àikā	àikā-	àikɪ
ɗaukā	ɗaukā-	ɗaukɪ

4. Verbs with unpredictable variation:

ganī	gan-	ga
------	------	----

Note 6.2.2 Verb: Stem Vowel

The listing of verb types in Note 6.1 shows that the final vowel of the stem often varies, e.g. /àikā/, /àikē-/, /àikɪ/. The final stem vowel (the /-ā -ē -ɪ/) is a suffix.

Secondly, the tone of the verb is not part of the root but is also an affix. To illustrate these two facts, we may take the root /aik-/ as an example.

There are two verbs for 'send': /àikā/ and /aikā/. The first has as object the person sent and has the /-ā -ē -ɪ/ variation:

Yā àikɪ Shēhù

He sent Shehu.

Yā àikēshì

He sent him.

The object sent with Shehu is after /dà/:

Yā àikɪ Shēhù dà sàkò.

He sent Shehu with the message.

Compare also:

Wà ya àikā dà sākòṇ?

Whom did he send with the
message?

The other verb /aikā/ has the /-ā -a/ alternation as well as a different tone pattern and does not normally take a direct object. It is used with /dà/ to indicate the object sent:

Yā aikā dà sākòṇ.

He sent the message.

The person to whom the message is sent is used with /wà/
(or /ma-/) :

Yā aikā wà Shēhù dà sākòṇ.

He sent the message to Shehu.

Yā aikā masà dà sākòṇ.

He sent him the message.

Compare the usage with /wā/ :

Wà ya aikā wà dà sākòṇ?

To whom did he send the message?

Here the /wà/ 'to' is placed after the verb 'Who (/wā/) did he send to (/wà/)'.

Note 6.3 Pronoun review

Following is a list of the pronoun forms which have occurred so far:

Independent	Suffix to verb	Suffix after /ma-/	Suffix to noun /n/	Perfective verb prefix
nī / nī	-nī / -nì	-nì	-nā -tā	nā-
kaī	-ka / -kà	-kà	-kà	kā-
kē / ke	-kī / -kì	-kì	-kì	kīn-
shī / shī	-shī / -shì	-shì / -sà	-sà	yā-

itā / ita	-ta / -tā	-tā	-tā	tā-
mū / mu	-mu / -mù	-nà	-mù	mun-
kū / ku	-ku / -kù	-kù	-kù	kun-
sū / su	-su / -sù	-sù	-sù	sun-
--	---	---	---	an-

Note 6.4 /wajen/

I, sunzo da wajen karfe tara.

Wajen mutum bakwai.

/wajē/ means 'direction'. With /n/ plus a following noun or pronoun it may mean 'to (so-and-so)' or 'at (so-and-so's place)': /wajensà/ 'to him; to his place; at his place'. It may also, as above, be equivalent to English 'about, approximately', as in the above examples.

Compare:

Nī nā manta wajen.

I forgot the place. That is, I forgot where the place is I'm looking for. I forgot where it is; I forgot where he is, etc.

Dà sanyī wajen gidānsù?

Is it cold at their house?

GRAMMATICAL DRILL

GD 6.1 Verb Objects

	Mun àikē <u>shi</u> Ingilà.
(sū)	Mun àikē <u>sù</u> Ingilà.
(itā)	Mun àikē <u>tà</u> Ingilà.
(kaɪ)	Mun àikē <u>kà</u> Ingilà.

(kū) Mun àikēkù Ingilà.
 (sū) Sun àikēsù Ingilà.
 (nī) Sun àikēnì Ingilà.
 (mū) Sun àikēmù Ingilà.
 (kē) Sun àikēkì Ingilà.

Uwàrtà tã d'aukēnì.
 (kaɪ) Uwàrtà tã d'aukēkà.
 (kē) Uwàrtà tã d'aukēkì.
 (shī) Uwàrtà tã d'aukēshì.
 (ɪtā) Uwàrtà tã d'aukētà.
 (mū) Uwàrtà tã d'aukēmù.
 (kū) Uwàrtà tã d'aukēkù.
 (sū) Uwàrtà tã d'aukēsù.

An kaɪshì kàsuwā.
 (sū) An kaɪsù kàsuwā.
 (nī) Nā kaɪsù kàsuwā.
 (ɪtā) Nā kaɪtā kàsuwā.
 (kaɪ) Kā kaɪtā kàsuwā.
 (shī) Kā kaɪshì kàsuwā.
 (mū) Mun kaɪshì kàsuwā.
 (kē) Mun kaɪkì kàsuwā.
 (sū) Sun kaɪkì kàsuwā.
 (nī) Sun kaɪnì kàsuwā.
 (kē) Kɪn kaɪnì kàsuwā.

	Dōkī yā hār ḡ bē <u>n</u> ì.
(mū)	Dōkī yā hār ḡ bēm <u>u</u> .
(shī)	Dōkī yā hār ḡ bē <u>sh</u> ì.
(sū)	Dōkī yā hār ḡ bēs <u>u</u> .
(lta)	Dōkī yā hār ḡ bēt <u>ā</u> .
(kaɪ)	Dōkī yā hār ḡ bē <u>k</u> ā.
(kē)	Dōkī yā hār ḡ bē <u>k</u> ì.
(kū)	<u>Dōkī</u> yā hār ḡ bē <u>k</u> ù.
sanyī	Sanyī yā hār ḡ bē <u>k</u> ù.
(nī)	<u>Sanyī</u> yā hār ḡ bēnì.
jɪyà	Jɪyà yā hār ḡ bēnì.

	Mun àɪkɪ <u>Bellò</u> Ingilà.
P	Mun àɪkē <u>sh</u> ì Ingilà.
Mammàn	Mun àɪkɪ Mammàn <u>Ingilà</u> .
kāsuwā	Mun àɪkɪ <u>Mammàn</u> kāsuwā.
P	Mun àɪkē <u>sh</u> ì <u>kāsuwā</u> .
dà karfè tarà	Mun àɪkē <u>sh</u> ì dà karfè tarà.
Hàlīmà	Mun àɪkɪ <u>Hàlīmà</u> dà karfè tarà.
P	Mun àɪkēt <u>ā</u> <u>dà karfè tarà</u> .
jɪyà dà rāna	<u>Mun</u> àɪkēt <u>ā</u> jɪyà dà rāna.
(shī)	Yā àɪkēt <u>ā</u> jɪyà dà rāna.
Shēhù	Yā àɪkɪ <u>Shēhù</u> jɪyà dà rāna.
P	Yā àɪkē <u>sh</u> ì jɪyà dà rāna.
Bellò dà Hàlīmà	Yā àɪkɪ Bellò dà <u>Hàlīmà</u> jɪyà dà rāna.
P	Yā àɪkēsù jɪyà dà rāna.

Wàné òfìs nàjì an d'aukì Hàlīmà?

P Wàné òfìs nàjì an d'aukètà?

(kaì) Wàné òfìs nàjì an d'aukèkà?

(kē) Wàné òfìs nàjì an d'aukèkì?

(kū) Wàné òfìs nàjì an d'aukèkù?

(sū) Wàné òfìs nàjì an d'aukèsù?

(shī) Wàné òfìs nàjì an d'aukèshì?

Wàjen inā dōkìnsà ya hàrbètà?

Hàlīmà Wàjen inā dōkìnsà ya hàrbì Hàlīmà?

(shī) Wàjen inā dōkìnsà ya hàrbèshì?

Lawàl Wàjen inā dōkìnsà ya hàrbì Lawàl?

(sū) Wàjen inā dōkìnsà ya hàrbèsù?

Lawàl da Hàlīmà Wàjen inā dōkìnsà ya hàrbì Lawàl dà Hàlīmà?

An d'aukì dabbōbī d'agà nañ.

P An d'aukèsù d'agà nañ.

'yarta An d'aukì 'yartà d'agà nañ.

P An d'aukètà d'agà nañ.

māsìnjà An d'aukì māsìnjà d'agà nañ.

P An d'aukèshì d'agà nañ.

jàkādàn Ingilà An d'aukì jàkādàn Ingilà d'agà nañ.

P An d'aukèshì d'agà nañ.

yārò An d'aukì yārò d'agà nañ.

P An d'aukèshì d'agà nañ.

yārā An d'aukì yārā d'agà nañ.

P An d'aukèsù d'agà nañ.

GD 6.2 Independent Pronoun Review

	Tāzō dà <u>uwaɾsà</u> .
P	Tāzō dà <u>ɪtā</u> .
dabbōbī	Tāzō dà <u>dabbōbī</u> .
P	Tāzō dà <u>sū</u> .
sākoṇ	Tāzō dà <u>sākoṇ</u> .
P	Tāzō dà <u>shī</u> .
tābā	Tāzō dà <u>tābā</u> .
P	Tāzō dà <u>ɪtā</u> .
gyàɗan nàṇ	Tāzō dà <u>gyàɗan nàṇ</u> .
P	Tāzō dà <u>sū</u> .
yārō	Tāzō dà <u>yārō</u> .
P	Tāzō dà <u>shī</u> .
yārā	Tāzō dà <u>yārā</u> .
P	Tāzō dà <u>sū</u> .

GD 6.3 /-ṇ/, /-r/

	Mammàn yā dāwō dàgà <u>asìbítìn?</u>
kāsuwāṇ	Mammàn yā dāwō dàgà <u>kāsuwāṇ?</u>
gɪɗāṇ	Mammàn yā dāwō dàgà <u>gɪɗāṇ?</u>
ōfìshín	Mammàn yā dāwō dàgà <u>ōfìshín?</u>
Amìrkà	Mammàn yā dāwō dàgà <u>Amìrkà.</u>

/-n/, /-r/.

	Mādàllā, uwātā tā dāwō yaù.
(itā)	Mādàllā, uwaṛtā tā dāwō yaù.
(sū)	Mādàllā, uwaṛsū tā dāwō yaù.
(shī)	Mādàllā, uwaṛsā tā dāwō yaù.
yārō	Mādàllā, yārōnsā yā dāwō yaù.
(kū)	Mādàllā, yārōnku yā dāwō yaù.
'yā	Mādàllā, 'yārku tā dāwō yaù.
yārā	Mādàllā, yārānku sun dāwō yaù.
(nī)	Mādàllā, yārānā sun dāwō yaù.
(mū)	Mādàllā, yārānmū sun dāwō yaù.

GD 6.4 Variation Drill

	Yāyā uwārka, tā wārke?
iyālī	Yāyā iyālīnka, sun wārke?
Hālīmā	Yāyā Hālīmā, tā wārke?
Mūsā	Yāyā Mūsā, yā wārke?
yārā	Yāyā yārā, sun wārke?
ma 'àikàcī	Yāyā ma 'àikàcī, yā wārke?
'yārka	Yāyā 'yārka, tā wārke?
yārō	Yāyā yārō, yā wārke?
ma 'àikātā	Yāyā ma 'àikātā, sun wārke?

	Bārka, uwarka tā wārke.
'yārka	Bārka, 'yārka tā wārke.
Mūsā	Bārka, Mūsā yā wārke.

Mūsā dà Hālīmà Barḳā, Mūsā dà Hālīmà sun warkè.
 dokìnkà Barḳā, dōkìnkà yā warkè.
 Hālīmà Barḳā, Hālīmà tā warkè.

Mammàn yā dàukētā jiyà dà rāna.
 'yarsà Mammàn yā dàuki 'yarsà jiyà dà rāna.
 fìta dà Mammàn yā fìta dà 'yarsà jiyà dà rāna.
 dāwō Mammàn yā dāwō dà 'yarsà jiyà dà rāna.
 uwā Mammàn yā dāwō dà uwarṣà jiyà dà rāna.

Sāni yā kai Lawal wajen Yūsúfu?
 (kai) Sāni yā kāikà wajen Yūsúfu?
 dōkìn Sāni yā kai dōkìn wajen Yūsúfu?
 (kē) Sāni yā kaiki wajen Yūsúfu?

Uwātā tázō jiyà dà dare.
 Mūsā Uwar Mūsā tázō jiyà dà dare.
 (shī) Uwarṣà tázō jiyà dà dare.
 dāwō Uwarṣà tā dāwō jiyà dà dare.
 fìta Uwarṣà tā fìta jiyà dà dare.
 sàuka Uwarṣà tā sàuka jiyà dà dare.
 àikēshì Uwarṣà tā àikēshì jiyà dà dare.

Kusa dà asibitìn dabbōbī àkwai kàsuwā.
 yamma Yamma dà asibitìn dabbōbī àkwai kàsuwā.
 gabàs Gabàs dà asibitìn dabbōbī àkwai kàsuwā.
 ma 'aika tarmù Gabàs dà ma 'aika tarmù àkwai kàsuwā.

kusa	Kusa dà <u>ma'aikatarmù</u> àkwai kàsuwā.
ōfìshinmù	<u>Kusa</u> dà ōfìshinmù àkwai kàsuwā.
yamma	<u>Yamma</u> dà ōfìshinmù àkwai kàsuwā.
bāyan	Bāyan <u>ōfìshinmù</u> àkwai kàsuwā.
asibitìn dabbōbī	Bāyan asibitìn dabbōbī àkwai kàsuwā.

UNIT 7

BASIC SENTENCES

Audu

greetings!

sànnu

Hello there, Shehu!

Sànnu dà aiki Shēhù.

('Greetings [to you as you]
work')

Shehu

(polite answer to greeting)

yāwā

Hello to you.

Yāwā, sànnu kàdai.

A

you didn't come

bàkàzō ba

pen

àlkalāmī

Didn't you bring a pen?

Bàkà zō dà àlkalāmī bá?

S

everything; (with neg.)

kōmai / kōmē

anything

I didn't bring anything.

Bàn zō dà kōmai ba.

A

what?

mē

he did, made

yāyī

one will do

zā'ā yī

water

ruwā

this water

ruwan nān

What is to be done with this
water?

Mē zā'ā yī dà ruwān nān?

S

she didn't come

bātā zō ba

he took away

yā dāukē

Didn't Halima (come and) take
[it] away?

Hālīmā bātā zō tā dāukē bá?

A

you (pl.) didn't come

bākū zō ba

meeting, group

tārō

You didn't come to the meeting
yesterday.

Bākū zō tārō ba jiyā.

S

No, ('yes') we didn't come.

Ī, bāmū zō ba.

A

Haven't they come to your
house yet ('up to now')?

Har yānzū bāsū zō gidankā bá?

B

one didn't come

bā'ā zō ba

he repaired

yā gyārā

No, they haven't come and fixed it.

Ī, bā'ā zō an gyārā ba.

NOTES

Note 7.1 Verb: Negative Perfective

bàn fìta nā ganī ba

bàn zō dà komai ba

bàkà zō dà àlkalāmī bá?

bàtà zō tã d'aukè ba

bāmù zō ba

bàkù zō tãro ba

The negative of the perfective has the negative /bà- ... ba/ with low tone prefixes. The vowels of the prefixes are short.

bàn zō	I didn't come	bāmù zō ba	we didn't come
bàkà zō	you (m.sg.) didn't come	bàkì zō ba	you (pl.) didn't come
bàkì zō ba	you (f.sg.) didn't come		
bàì zō ba	he didn't come	bàsù zō ba	they didn't come
bàtà zō ba	she didn't come	bà'à zō ba	no one came

These prefixes are generally written separately from the verb, and that convention is followed here. /bà/ is also frequently written separately but is here written together with the pronoun.

These prefixes may be used with all verbs which have occurred so far.

Note also that two verbs may be included in the negative: /ban fìta na ganī ba/ 'I didn't go out and see' /bata zō ta d'auke ba/ 'she didn't come and take'. As in English the negative covers the action of both verbs.

The /ba/ which follows the verb need not be final in the sentence.

Note 7.2 Negative /bǎ - ba/ in equational constructions

The negative of an equational construction uses /bǎ .. ba/, as in:

Lāfiyār Hālīmà bǎ kalau ba. 'Halima's health is no good'.

(For /bǎ - ba/ with /-nē/ see Note 13.1.)

Note 7.3 /nan/

Dà nīsā dàgà nǎn?

Me za'a yī da ruwan nǎn.

/nan/ occurs with several different tone patterns: /nan/ (high) /nǎn/ (low) and /nǎn/ (high-low).

/nan/ (high) indicates reference to something already known: /dōkìn nan/ 'that house (you know about)'.

/nǎn/ (high-low) means 'here'.

Both /nǎn/ (high-low) and /nǎn/ (low) occur after noun plus /n/ in the meaning 'this': /dōkìn nǎn/ or /dōkìn nǎn/ 'this house'. There is a tendency for /nǎn/ to occur after high tone in the preceding syllable, as /ruwan nǎn/ 'this water', and /nǎn/ after low tone, as /dōkìn nǎn/.

Note 7.4 Syntax: Question and Answer

Note 7.4.1 Answering question with question

Me za'a yī da ruwan nan?

Halima bata zo ta dāuke ba?

Note that the answer to the first question is another question. This is frequent in Hausa conversation. No direct answer is given.

Note 7.4.2 /ī/, /ā'ā/ as answers to questions

Baku zo taro ba jiya?

I, bamu zo ba.

Har yanzu basu zo gidanka ba?

I, ba'a zo an gyara ba.

Both of these questions are in the negative. The answer /ī/ asserts agreement with the negative statement: 'you didn't come?' 'Yes, we didn't come'. 'They haven't come yet?' 'Yes, they haven't come.' Normal English usage has 'No, they didn't' and 'No, they haven't' for these.

Compare: Har yanzu bàsù zō gidankà bá? Ā'ā, anzō an gyārā.

Note 7.5 Formulae

Sannu da aiki.

/sannu/ followed by a reference to the situation is a frequent greeting on casual meeting, as when one happens to meet another in the office. Other examples are:

Sannu dà hūtāwā.

(to one resting)

Sannu dà darē.

(at night)

Sannu dà rānā.

(afternoon) See Note 24.1

Sannu dà yammā.

(evening)

Note 7.6 Verb: /ɗàukā/ and /ɗàukē/

Naji an ɗauki sababbɪn ma'aikata.

Halima bata zo ta ɗauke ba?

/ɗàukā/ is simply 'take'. /ɗàukē/ is 'take away' or even 'steal'. The first has tone low-high and suffix /-ā -ē -ɪ/. The second has tone high-low-high and suffix /-ē -e/. The tone of the second may also be high-low-low (/ɗàukè/) before noun object.

GRAMMATICAL DRILL

GD 7.1.1 Verb: Negative Perfective

	Bà <u>mù</u> zō aɪkɪ̀ dà <u>Shēhù</u> ba.
P	Bà <u>mù</u> zō aɪkɪ̀ dà shī ba.
(ɪtā)	Bàtā zō aɪkɪ̀ dà <u>shī</u> ba.
sū	Bàtā zō aɪkɪ̀ dà sū ba.
(kū)	Bàkù zō aɪkɪ̀ dà <u>sū</u> ba.
ɪtā	Bàkù zō aɪkɪ̀ dà ɪta ba.
(nī)	Bàn zō aɪkɪ̀ dà <u>ɪta</u> ba.
kaɪ	Bàn zō aɪkɪ̀ dà kaɪ ba.
(shī)	Bàɪ zō aɪkɪ̀ dà <u>kaɪ</u> ba.
mū	Bàɪ zō aɪkɪ̀ dà mū ba.
(sū)	Bàsù zō aɪkɪ̀ dà mū ba.
kū	Bàsù zō aɪkɪ̀ dà kū ba.
(an)	Bà'à zō aɪkɪ̀ dà <u>kū</u> ba.
nī	Bà'à zō aɪkɪ̀ dà nī ba.

Further drill may be made by substituting each of the following in the /Shēhù/ slot:

ruwā	lābārɪ	
tābā	jākādān Amirkà	bābban àkàwū
yārā	sākoŋ	'yaɾkà
iyālɪ	māsɪŋjā	dōkɪ

Kāzō aɪkɪ̀ dà rāna jɪyà?

Ī, nāzō aɪkɪ̀ dà rāna jɪyà..

ā'ā

Ā'ā, bān zō aɪkɪ̀ ba dà rāna jɪyà.

Mūsā Ā'ā, Mūsā bāi zō aikī ba dà rāna jiyā.
 Hālīmā Ā'ā, Hālīmā bàtā zō aikī ba dà rāna jiyā.
 (sū) Ā'ā, bāsū zō aikī ba dà rāna jiyā.

Yā gayā wā Hālīmā àkwai aikī yau.
 (nī) Nā gayā wā Hālīmā àkwai aikī yau.
 Negative Bān gayā wā Hālīmā ba àkwai aikī yau.
 (itā) Bātā gayā wā Hālīmā bà àkwai aikī yau.
 (shī) Bāi gayā wā Hālīmā bà àkwai aikī yau.
 (sū) Bāsū gayā wā Hālīmā bà àkwai aikī yau.

Har yānzū bàtā dāwō dāgā kāsūwā ba.
 (shī) Har yānzū bāi dāwō dāgā kāsūwā ba.
 (sū) Har yānzū bāsū dāwō dāgā kāsūwā ba.
 (an) Har yānzū bà'ā dāwō dāgā kāsūwā ba.

Negative Transform Drill

In the following drill, after each affirmative sentence is repeated by the student (and time given for him to repeat it) a thousand cycle note will be heard. This is the cue that the student is to give the negative counterpart of the sentence. Space is also left for repetition of the negative after the tape.

	<u>Yāzō</u> dà àlkalāmī.	Bāi zō dà àlkalāmī ba.
(nī)	<u>Nāzō</u> dà àlkalāmī.	Bān zō dà àlkalāmī ba.
(itā)	<u>Tāzō</u> dà àlkalāmī.	Bātā zō dà àlkalāmī ba.
(sū)	<u>Sūnzō</u> dà àlkalāmī.	Bāsū zō dà àlkalāmī ba.
(mū)	<u>Mūnzō</u> dà àlkalāmī.	Bāmū zō dà àlkalāmī ba.

(kē)	Kinzō dà àlkalāmī.	Bàkì zō dà àlkalāmī ba.
	Jiyà an d'auki <u>sābābbīn</u> <u>ma'āikātā</u> .	Jiyà bà'ā d'auki <u>sābābbīn</u> <u>ma'āikātā</u> ba.
àlbāshī	Jiyà an d'auki àlbāshī.	Jiyà bà'ā d'auki àlbāshī ba.
	Uwarsà tázō dà <u>ruwā</u> .	Uwarsà bàtā zō dà <u>ruwā</u> ba.
P	Uwarsà tázō dà <u>shī</u> .	Uwarsà bàtā zō dà <u>shī</u> ba.
yāròn	Uwarsà tázō dà <u>yāròn</u> .	Uwarsà bàtā zō dà <u>yāròn</u> ba.
P	Uwarsà tázō dà <u>shī</u> .	Uwarsà bàtā zō dà <u>shī</u> ba.
	Tā d'aukè 'yartà dàgà gidansà.	Bàtā d'aukè 'yartà dàgà gidansà ba.
yārā	Tā d'aukè <u>yārā</u> dàgà gidansà.	Bàtā d'aukè <u>yārā</u> dàgà gidansà ba.
Hālīmà	Tā d'aukè Hālīmà dàgà gidansà.	Bàtā d'aukè Hālīmà dàgà gidansà ba.
kōmai	Tā d'aukè kōmai dàgà gidansà.	Bàtā d'aukè kōmai dàgà gidansà ba.
	Shēhù yā d'aukè <u>dōkīnsà</u> .	Shēhù bàì d'aukè <u>dōkīnsà</u> ba.
àlkalāmī	Shēhù yā d'aukè <u>àlkalāmīnsà</u> .	Shēhù bàì d'aukè <u>àlkalāmīnsà</u> ba.
Hālīmà	Hālīmà tā d'aukè <u>àlkalāmīntà</u> .	Hālīmà bàtā d'aukè <u>àlkalāmīntà</u> ba.
'yā	Hālīmà tā d'aukè 'yartà.	Hālīmà bàtā d'aukè 'yartà ba.
	Tázō <u>tārō</u> jiyà dà yamma.	Bàtā zō <u>tārō</u> ba jiyà dà yamma.
gidā	Tázō <u>gidā</u> jiyà dà yamma.	Bàtā zō <u>gidā</u> ba jiyà dà yamma.

ōfìs	<u>Tāzō</u> ōfìs jìyà dà yamma.	Bàtā zō ōfìs ba jìyà dà yamma.
(shī)	<u>Yēzō</u> ōfìs jìyà dà yamma.	Bàì zō ōfìs ba jìyà dà yamma.
(nī)	<u>Nāzō</u> ōfìs jìyà dà yamma.	Bàn zō ōfìs ba jìyà dà yamma.
(kū)	<u>Kunzō</u> ōfìs jìyà dà yamma.	Bàkù zō ōfìs ba jìyà dà yamma.
(sū)	<u>Sunzō</u> ōfìs jìyà dà yamma.	Bàsù zō ōfìs ba jìyà dà yamma.
(mū)	<u>Munzō</u> ōfìs jìyà dà yamma.	Bàmù zō ōfìs ba jìyà dà yamma.
(kē)	<u>Kinzō</u> ōfìs jìyà dà yamma.	Bàkì zō ōfìs ba jìyà dà yamma.

	Dōkinkà yā hàrbētà jìyà.	Dōkinkà bàì hàrbētà ba jìyà.
Hàlīmà	Dōkinkà yā hàrbì <u>Hàlīmà</u> jìyà.	Dōkinkà bàì hàrbì <u>Hàlīmà</u> ba jìyà.
(shī)	Dōkinkà yā hàrbēshì jìyà.	Dōkinkà bàì hàrbēshì ba jìyà.
Mūsā	Dōkinkà yā hàrbì <u>Mūsā</u> jìyà.	Dōkinkà bàì hàrbì <u>Mūsā</u> ba jìyà.
(sū)	Dōkinkà yā hàrbēsù jìyà.	Dōkinkà bàì hàrbēsù ba jìyà.
Mūsā dà Hàlīmà	Dōkinkà yā hàrbì Mūsā dà Hàlīmà jìyà.	Dōkinkà bàì hàrbì Mūsā dà Hàlīmà ba jìyà.

In the following drill omit the noun subjects when making the negative transform.

	<u>Nā</u> mantà irìn aikìn Mūsā yānzù.	Bàn mantà irìn aikìn Mūsā ba yānzù.
Shēhù	<u>Shēhù</u> yā mantà irìn aikìn Mūsā yānzù.	Bàì mantà irìn aikìn Mūsā ba yānzù.
Hàlīmà	<u>Hàlīmà</u> tā mantà irìn aikìn Mūsā yānzù.	Bàtā mantà irìn aikìn Mūsā ba yānzù.
(mū)	Mun mantà irìn aikìn Mūsā yānzù.	Bàmù mantà irìn aikìn Mūsā ba yānzù.

GD 7.1.2 /bã ... ba/ Negative of nominal

Change the word order of each sentence, as illustrated by the first one, after the one thousand cycle note.

	Lāfiyār <u>Hālīmà</u> bã kalau ba.	Hālīmà lāfiyàrtà bã kalau ba.
Mūsā	Lāfiyār <u>Mūsā</u> bã kalau ba.	Mūsā lāfiyàrsà bã kalau ba.
Hālīmà da Mūsā	Lāfiyār <u>Hālīmà</u> dà Mūsā bã kalau ba.	Mūsā da Hālīmà lāfiyàrsù bã kalau ba.

Further drill:

	Lāfiyàtā bã kalau ba.
(mū)	Lāfiyàrmù bã kalau ba.
(sū)	Lāfiyàrsù bã kalau ba.
(shī)	Lāfiyàrsà bã kalau ba.
(kaɪ)	Lāfiyàrkà bã kalau ba.
(ɪtā)	Lāfiyàrtà bã kalau ba.

GD 7.2 Variation Drill

	Mè zā'a yɪ dà <u>ruwán</u> nà?
àlkalàmin	Mè zā'à yɪ dà <u>àlkalàmin</u> nà?
sàkòn	Mè zā'a yɪ dà <u>sàkón</u> nà?

	<u>Hālīmà</u> bàtā zō tã ðaùkē bá?
uwartà	<u>Uwartà</u> bàtā zō tã ðaùkē bá?
'yartà	' <u>Yar</u> tã bàtā zō tã ðaùkē bá?

Shēhù	<u>Shēhù</u> bàì zō yā ɗaùkē bá?
māsínjǎ	<u>Māsínjǎ</u> bàì zō yā ɗaùkē bá?
yārō	<u>Yārō</u> bàì zō yā ɗaùkē bá?
bábban àkǎwū	<u>Bábban àkǎwū</u> bàì zō yā ɗaùkē bá?
sābabbín ma'áikàtā	<u>Sābabbín ma'áikàtā</u> bàsù zō sun ɗaùkē bá?
Bellò dà Mūsā	Bellò dà Mūsā bàsù zō sun ɗaùkē bá?

	Sànnu dà <u>áikì</u> Shēhù.
rānā	Sànnu dà <u>rānā</u> Shēhù.
darē	Sànnu dà <u>darē</u> Shēhù.
hūtāwā	Sànnu dà <u>hūtāwā</u> Shēhù.
yammā	Sànnu dà <u>yammā</u> Shēhù.

	<u>Àkǎwun</u> nǎn yāzō dà sǎkòn.
māsínjǎ	<u>Māsínjǎn</u> nǎn yāzō dà sǎkòn.
mùtum	<u>Mùtumin</u> nǎn yāzō dà sǎkòn.
yārō	<u>Yāròn</u> nǎn yāzō dà sǎkòn.
yārā	Yāran nǎn sunzō dà sǎkòn.

GD 7.5 Question and Answer Drill (unrecorded)

Bàkà zō dà tǎbǎ bá?	Ī, bànzō dà kōmai ba.
Har yānzū bàsù zō gɪdánkà bá?	Ā'à, sunzó.
Har yānzū dōkìnkà bàì warkē bá?	Ī, bàì warkē bà.
Sun gyārà gɪdánkà?	Ā'à bàsù gyārà ba.
An gyārà gɪdánkà?	Ā'à bà'à gyārà ba.

An gyārà àlkalàmínkà?

Ī, an gyārà.

Ka gyārà àlkalàmínkà?

Ā'ā, bān gyārà ba.

Bàsù gyārà gɪdankà bá?

Ā'ā, sun gyārà.

Bà'ā gyārà gɪdankà bá?

Ā'ā, an gyārà.

Bàkà gyārà àlkalàmínkà bá?

Ā'ā, nā gyārà.

Make the substitutions and answer the following questions:

Bàsù zō gɪdankà bà tùkùná?

jìyà

Bàsù zō gɪdankà bà jìyà?

yàù

Bàsù zō gɪdankà bà yàù?

UNIT 8

BASIC SENTENCES

Audu

Hello there, Sale.

Baṛkà dà aìkì Sālè.

Shehu

Hello!

Yàwǎ, baṛkà kàdai.

A

I'll come

zaṇ zō

tomorrow

gōbe

I'm coming to your house
tomorrow noon.

Zaṇ zō gɪdankà gōbe dà rāna.

S

you (m.) will come

zākà zō

Are you coming by yourself?

Kai kàdai zākà zō?

A

I think

inà zàtō

woman, wife

mātā

my wife

mātātā

she'll come

zātà zō

I think my wife will be
coming, too.

Inà zàtō mātātā mā zātà zō.

S

who?

wǎ

he'll begin

zai fārā

coming

zuwǎ

inside, among

cikī

among you (pl.)

cikinkù

Which of you will be the first
to arrive? ('who among you
will begin [the] coming?')

Wā zai fārà zuwà cikínkù?

A

we'll come

zāmù zō

as a group, together

tāre

We'll come together.

Zāmù zō tāre.

S

he prepared

yā shiryā

let one prepare, that one
prepare

à shiryā

food

àbinci

Is someone to prepare food
for you?

À shiryā makù àbincí?

A

but

àmmā

abundance

yawā

a lot, in abundance

dà yawā

not a lot

bā dà yawā ba

Yes, but not a lot.

Ī, àmmā bà dà yawā ba.

S

All right, see you then
('until you come').

Tō, sai kunzō.

NOTES

Note 8.1 Verb: Future

zaṇ zō	I'll come
zākà zō	you'll come
zai fārà	he'll begin
zātà zō	she'll come
zāmù zō	we'll come

/za-/ or /zā-/ is prefixed in these examples of the future tense. /za-/ occurs before /-ṇ/ and /-ì/, the latter having low tone. /zā-/ occurs before the other pronoun prefixes, which all have low tone. There is therefore always a fall from high to low before the verb stem itself. Using /zō/ as an example, we have:

zaṇ zō	zāmù zō
zākà zō	zākù zō
zāki zō	
zai zō	zēsù zō
zātà zō	zā'à zō

Note that the pronoun prefixes are the same as those which occur after /bà-/ (Note 7.1).

There is a tendency to use short final vowels in the future, particularly with verbs in /-ē/ and /-ō/; /zaṇ je/, /zaṇ zo/, /zaṇ dāwo/, etc.

These forms, like other prefixes, are normally written (or printed) separately. Some write the /za/ separately: /za ka zo/, others together.

Note 8.2 /saɪ/

To, saɪ kunzo.

Saɪ bayan kwana biyu.

Madalla, saɪ anjuma.

The particle /saɪ/ has many English equivalents. In general it may be said to set off what follows it from the context, to put it in contrast to everything else. It corresponds to English 'except' perhaps most generally, but it may be translated 'unless', 'until', 'it's just that' and in many other ways. Note the use of the perfective after /saɪ/: 'except that you complete the act of coming'.

It is clearly 'except' in /bā`kōwwā saɪ kaɪ/ 'there's no one except you'. However, even in /saɪ anjumā/; /saɪ gōbe/ and the like the basic meaning is not 'until' but rather '(that concludes things) except for later' or 'except for tomorrow'. The /saɪ/ always adds something which takes exception to the situation or to a generalization just made. Another example is:

Saɪ bayan kwana bakwai zata zo. She'll come seven days later.

(In this situation it won't be until seven days later that she will arrive.)

GRAMMATICAL DRILL

GD 8.1 /za-/ Future

	Wàcè rānā zākà <u>dāwō</u> ?
sàuka	Wàcè rānā zākà <u>sàuká</u> ?
zō	Wàcè rānā zākà <u>zō</u> ?
shiryā	Wàcè rānā zākà <u>shíryā</u> ?
fārā	Wàcè rānā zākà <u>fārā</u> ?
(kē)	Wàcè rānā zākà <u>fārā</u> ?

(mū) Wàcè rānā zāmù fārā?

(kū) Wàcè rānā zākù fārā?

(nī) Wàcè rānā zaṇ fārā?

(shī) Wàcè rānā zai fārā?

(itā) Wàcè rānā zātā fārā?

Wàné irin àbinci mātar Mūsā zātā shíryā?

Hālīmā Wàné irin àbinci Hālīmā zātā shíryā?

mātarḱā Wàné irin àbinci mātarḱā zātā shíryā?

uwarṣā Wàné irin àbinci uwarṣā zātā shíryā?

Mammān Wàné irin àbinci Mammān zai shíryā?

(ka) Wàné irin àbinci zākā shíryā?

(kē) Wàné irin àbinci zākì shíryā?

Karfè nawà māsinjā zai dāwō?

Mammān Karfè nawà Mammān zai dāwō?

uwarṭā Karfè nawà uwarṭā zātā dāwō?

yārònkā Karfè nawà yārònkā zai dāwō?

'yarḱā Karfè nawà 'yarḱā zātā dāwō?

Zai dāwō dà wajen karfè bakwā.

bīyu Zai dāwō dà wajen karfè bīyu.

(itā) Zātā dāwō dà wajen karfè bīyu.

tarā Zātā dāwō dà wajen karfè tarā.

(sū) Zāsù dāwō dà wajen karfè tarā.

	Wàné ɪrìn ƙarfè zā'ā ɗaùké?
Hàlīmà	Wàné ɪrìn ƙarfè <u>Hàlīmà</u> zātà ɗaùké?
Mūsā	Wàné ɪrìn ƙarfè <u>Mūsā</u> zai ɗaùké?
(nī)	Wàné ɪrìn ƙarfè zaɲ ɗaùké?
(kū)	Wàné ɪrìn ƙarfè zākù ɗaùké?
(sū)	Wàné ɪrìn ƙarfè zāsù ɗaùké?
(kaɪ)	Wàné ɪrìn ƙarfè zākà ɗaùké?
(mū)	Wàné ɪrìn ƙarfè zāmù ɗaùké?
(kē)	Wàné ɪrìn ƙarfè zākì ɗaùké?

	Wàtàkīlā zā'ā yɪ <u>sanyī</u> dà dare yaù.
tārō	Wàtàkīlā zā'ā yɪ <u>tārō</u> dà dare yaù.
aiƙì	Wàtàkīlā zā'ā yɪ aiƙì dà dare yaù.
(sū)	Wàtàkīlā zāsù yɪ aiƙì dà dare yaù.
(ɪtā)	Wàtàkīlā zātā yɪ aiƙì dà dare yaù.
(nī)	Wàtàkīlā zaɲ yɪ aiƙì dà dare yaù.

	<u>Uwarta</u> ƙaɗaɪ zātā zō gōbe.
Mūsā	<u>Mūsā</u> ƙaɗaɪ zai zō gōbe.
Hàlīmà	<u>Hàlīmà</u> ƙaɗaɪ zātā zō gōbe.
māsɪnjà	<u>Māsɪnjà</u> ƙaɗaɪ zai zō gōbe.
yārō	<u>Yārō</u> ƙaɗaɪ zai zō gōbe.
ma'aikàcī	<u>Ma'aikàcī</u> ƙaɗaɪ zai zō gōbe.
ma'aikàtā	<u>Ma'aikàtā</u> ƙaɗaɪ zāsù zō gōbe.
yārā	<u>Yārā</u> ƙaɗaɪ zāsù zō gōbe.
dabbōbī	Dabbōbī ƙaɗaɪ zāsù zō gōbe.

	Zāmù zō tārō gōbe dà rāna.
(itā)	Zātā zō tārō gōbe dà rāna.
Hālīmā	Hālīmā zētā zō tārō gōbe dà rāna.
Sālè	Sālè zai zō tārō gōbe dà rāna.
Hālīmā dà Sālè	Hālīmā dà Sālè zāsù zō tārō gōbe dà rāna.

In the following drill the sentence given is to be put first in the negative, then in the future. The tape records each but without cue. The student is to repeat each of the sentences on first listening. On further repetitions he is to give the negative immediately after hearing the perfective and the future immediately after hearing the tape give the negative. In class drill the cues may be used if desired.

	Nā mantā, an fīta dà dabbōbī.
[Negative]	Nā mantā bà'ā fīta dà dabbōbī ba.
[Future]	Nā mantā zā'ā fīta dà dabbōbī.
	Wàtākīlā mātātā tā fārā aīkī.
[Negative]	Wàtākīlā mātātā bàtā fārā aīkī ba.
[Future]	Wàtākīlā mātātā zātā fārā aīkī.
	Sun dāwō wajen karfè biyu.
[Negative]	Bàsù dāwō wajen karfè biyu ba.
[Future]	Zāsù dāwō wajen karfè biyu.
	Māsinjā yā dāwō dà dōkinkà.
[Negative]	Māsinjā bàì dāwō dà dōkinkà ba.
[Future]	Māsinjā zai dāwō dà dōkinkà.

Wā ya dāukè ruwā cikínkù?
 [Negative] Wā bàì dāukè ruwā ba cikínkù?
 [Future] Wā zai dāukè ruwā cikínkù?

Tā shiryà zuwā Amìrkà.
 [Negative] Bàtā shiryà zuwā Amìrkà ba.
 [Future] Zātā shiryà zuwā Amìrkà.

GD 8.2 Pronoun Review

Make the substitution indicated, with the proper form of the pronoun and the /n/ or /r/ if needed.

Nā dāwō dà mātātā.
 yārō Nā dāwō dà yārōnā.
 uwā Nā dāwō dà uwātā.
 dōkī Nā dāwō dà dōkīnā.
 'yā Nā dāwō dà 'yātā.

Zāmù dāwō dà mātarmù.
 yārā Zāmù dāwō dà yāranmù.
 uwā Zāmù dāwō dà uwarmù.
 dōkī Zāmù dāwō dà dōkinmù.
 'yā Zāmù dāwō dà 'yarmù.

Wā zai fārā zuwā kāsuwā cikínku?
 (sū) Wā zai fārā zuwā kāsuwā cikínsù?
 (mū) Wā zai fārā zuwā kāsuwā cikínmù?
 gidā Wā zai fārā zuwā gidā cikínmù?

(kū) Wà zai fārà zuwà g1dā c1k1nkù?
 (sū) Wà zai fārà zuwà g1dā c1k1nsù?
 ōfìs Wà zai fārà zuwà ōfìs c1k1nsù?
 (mū) Wà zai fārà zuwà ōfìs c1k1nmù?
 (kū) Wà zai fārà zuwà ōfìs c1k1nkù?

An d'auk1 Hālīmā j1yà dà rāna.

P An d'aukētā j1yà dà rāna.

Mūsā An d'auk1 Mūs j1yà dà rāna.

P An d'aukēshì j1yà dà rāna.

ma'ā1kātā An d'auk1 ma'ā1kātā j1yà dà rāna.

P An d'aukēsù j1yà dà rāna.

āb1nc1 An d'auk1 āb1nc1 j1yà dà rāna.

P An d'aukēshì j1yà dà rāna.

ruwā An d'auk1 ruwā j1yà dà rāna.

P An d'aukēshì j1yà dà rāna.

ālbāshī An d'auk1 ālbāshī j1yà dà rāna.

P An d'aukēshì j1yà dà rāna.

mātarṣā An d'auk1 mātarṣā j1yà dà rāna.

P An d'aukētā j1yà dà rāna.

yārā An d'auk1 yārā j1yà dà rāna.

P An d'aukēsù j1yà dà rāna.

Inā zātō, kwānan Shēhù biyu à Ingilā.

P Inā zātō, kwānansā biyu à Ingilā.

Hālīmā Inā zātō, kwānan Hālīmā biyu à Ingilā.

P Inā zātō, kwānantā biyu à Ingilā.

Hàlīmà dà Shēhù Inā zātō, kwānan Hàlīmà dà Shēhù biyu à Ingilà.
 P Inā zātō, kwānansù biyu à Ingilà.

Nī zaɓ kai Shēhù ma'aikatarɓù anjumà.

P Nī zaɓ kai shì ma'aikatarɓù anjumà.

Hàlīmà Nī zaɓ kai Hàlīmà ma'aikatarɓù anjumà.

P Nī zaɓ kai tà ma'aikatarɓù anjumà.

Hàlīmà dà Shēhù Nī zaɓ kai Hàlīmà dà Shēhù ma'aikatarɓù anjumà.

P Nī zaɓ kaisù ma'aikatarɓù anjumà.

Question and Answer Drill

Drill the following questions and answers, one student taking a question, another the answer (or one of the answers) to it. Go through the drill with each word at the right substituted for the underlined words.

Wà zai àikēshì dà tābà?

Hàlīmà zātà àikēshì dà tābà.

Sālè dà Bellò zāsù àikēshì dà tābà.

[dōkì

sākoñ

àbinci

àlkalāmī

Wà zai dāwō dà mātātā?

Hàlīmà zātà dāwō dà mātātā.

Zāmù dāwō dà mātātā.

yarònkà

'yarkà]

GD 8.3 Variation Drill

Kā fārà kai shì aikì nè?

gidā

Kā fārà kai shì gidā nè?

kāsuwā

Kā fārà kai shì kāsuwā nè?

asibitĩ

Kā fārà kaishì asibitĩ nē?

ōfìs

Kā fārà kaishì ōfìs nē?

Sample Drill

Amīnà tā fārà fìta jìyà dà dare.

Amīnà bàtà fārà fìtā ba.

Amīnà zātà fārà fìta yau dà rāna.

Tā dāwō bāyan kwānā bakwàì.

Sai bāyan kwānā bakwàì zātà dāwō.

Jìyà an òuukè sàkon.

Har yānzù bà' à òuukè sàkon bá?

Zā' à òuukè sàkon gòbe dà dare.

UNIT 9

BASIC SENTENCES

Al₁

Good evening, Lawal.

Baṙkà dà dare Lawàl.

Lawal

Hello, Al₁.Baṙkà kàda₁ Àl₁.

A

he went (and returned)

yājē

you will go

zākù jē

he paid his respects to

yā gaidā / yā gaidā

emir

sarkī

Are you going to go pay your
respects to the emir today?

Zākù jē gaidā sarkī yáu?

L

We're not going to go.

Bà zāmù jē ba.

A

he put, put on; caused

yāsā`

what caused; what is it

mè yasā`

that he put on

What caused you not to go?

Mè yasā` bà zākù jē bá?

L

thus

hakānan

for no reason

kawà₁

That's just the way it is.

Hakānan kawà₁.

A

neighbor

maḵwàbcī

pl.

maḵwàbtā

what about

fá

What about your neighbors?

Maḵwàbtankà fá?

L

They're not going, either.

Bà zāsù jē ba sū mā.

A

I'm going to go

zān₁

I think I'll go.

Inā zātō zān₁.

L

chance, opportunity

dāmā

you have the opportunity

kanā dà dāmā

You have the opportunity!

Kanā dà dāmā nē.

NOTES

Note 9.1 Verb: Negative Future

bà zāmù jē ba

bà zākù jē ba

bà zāsù jē ba

The negative /bà...ba/ is affixed to the future, as illustrated here. The first /bà/ is a prefix but will generally be written separately, following convention. The full forms are:

bà zān zō ba

bà zāmù zō ba

bà zākà zō ba

bà zākù zō ba

bà zākì zō ba

bà zaì zō ba

bà zātà zō ba

bà zāsù zō ba

bà zā' à zō ba

Note 9.2 /gàidā/, /gaisā/, /gàishē-/

Zākù jē gaidà sarkī yàù?

There are several verbs indicating 'pay one's respects to'. /gàidà/ or /gaidà/ (before noun, /gàidā-/ or /gaidā/ before pronouns) is one of these. It indicates that the person has paid his respects, without any implication that the one so honored has responded to him in any way. /gàishē-/ (plus pronoun) is used in the same way: /yā gāishē shī/ 'he paid his respects to him'.

/gaisā/, on the other hand, indicates that there has been a mutual exchange of greetings. /sun gaisā/ 'they paid each other respects'. The person to whom the respects are paid follow /da/: /yā gaisā dà shī/ 'he paid his respects to him (and received the latter's personal attention)'.

Note 9.3 /fá/

Màkwàbtankà fà?

/fá/ has the meaning 'well, what about ____'. It is added to the end of the utterance. Another example is:

Ìdan bàtā jē gaidà sarkī ba fà? And what if she doesn't go
greet the emir?

As /fá/ is used here in a sentence with question intonation, it has the question pitch /'/.

GRAMMATICAL DRILL

GD 9.1 /bà zā...ba/ Negative Future

GD 9.1.1 Learning Drill

	Bà za <u>n</u> fārà aìkì ba sai anjumà.
(itā)	Bà zā <u>t</u> à fārà aìkì ba sai anjumà.
(shī)	Bà za <u>i</u> fārà aìkì ba sai anjumà.
(kaì)	Bà zā <u>k</u> à fārà aìkì ba sai anjumà.
(kē)	Bà zā <u>k</u> ì fārà aìkì ba sai anjumà.
(sū)	Bà zā <u>s</u> ù fārà aìkì ba sai anjumà.
(kū)	Bà zā <u>k</u> ù fārà aìkì ba sai anjumà.
(mū)	Bà zā <u>m</u> ù fārà aìkì ba sai anjumà.

	<u>Kē</u> mā bà zākì jē bá?
kaì	<u>Kaì</u> mā bà zākà jē bá?
itā	<u>Ita</u> mā bà zātà jē bá?
shī	<u>Shī</u> mā bà zai jē bá?
sū	<u>Sū</u> mā bà zāsù jē bá?
nī	<u>Nī</u> mā bà za <u>n</u> jē bá?
kū	<u>Kū</u> mā bà zākù jē bá?
mū	<u>Mū</u> mā bà zāmù jē bá?

	<u>Bellò</u> bà zai jē dà makwàbtansà ba.
Hàlīmà	<u>Hàlīmà</u> bà zātà jē dà makwàbtansà ba.
Bellò da Hàlīmà	Bellò dà Hàlīmà bà zāsù jē dà <u>makwàbtansà</u> ba.
yārā	Bellò dà Hàlīmà bà zāsù jē dà <u>yārā</u> ba.
dabbōbī	Bellò dà Hàlīmà bà zāsù jē dà <u>dabbōbī</u> ba.
Yūsufù	Bellò dà Hàlīmà bà zāsù jē dà <u>Yūsufù</u> ba.

	Bà zā' à fārà <u>ruwā</u> ba yànzù.
aìkì	Bà zā' à fārà <u>aìkì</u> ba yànzù.
sanyī	Bà zā' à fārà <u>sanyī</u> ba yànzù.
tārō	Bà zā' à fārà <u>tārō</u> ba yànzù.

fītā Bà zā'ā fārā fītā ba yānzū.
 kōmai Bà zā'ā fārā kōmai ba yānzū.

 Bà zañ gayā matā kōmai ba.
 (shī) Bà zañ gayā masā kōmai ba.
 (kē) Bà zañ gayā makī kōmai ba.
 (sū) Bà zañ gayā masū kōmai ba.
 (kaī) Bà zañ bayā makā kōmai ba.
 (kū) Bà zañ gayā makū kōmai ba.

Mūsā bà zai yī aikī ba yānzū.
 Hālīmā Hālīmā bà zātā yī aikī ba yānzū.
 Mūsā dà Hālīmā Mūsā dà Hālīmā bà zāsū yī aikī ba yānzū.
 yārā Yārā bà zāsū yī aikī ba yānzū.
 ma'āikātā Ma'āikātā bà zāsū yī aikī ba yānzū.

 Ìdan Hālīmā bàtā jē gaidā sarkī ba fá?
 Mūsā Ìdan Mūsā bàī jē gaidā sarkī ba fá?
 Mūsā dà Hālīmā Ìdan Mūsā dà Hālīmā bàsū jē gaidā sarkī ba fá?
 yārā Ìdan yārā bàsū jē gaidā sarkī ba fá?
 ma'āikātā Ìdan ma'āikātā bàsū jē gaidā sarkī ba fá?

GD 9.1.2 Substitutions with Negative Transforms

In the following drill each sentence is to be made negative. The negative sentence is given on the right. The substitution is to be made first on the affirmative, then on the negative sentence.

	<u>Affirmative</u>	<u>Negative</u>
	Zaṇ jē aikī yaù.	Bà zañ jē aikī ba yaù.
(kē)	Zā ^k ī jē aikī yaù.	Bà zā ^k ī jē aikī ba yaù.
(shī)	Zaī jē aikī yaù.	Bà zai jē aikī ba yaù.
(ītā)	Zātā jē aikī yaù.	Bà zātā jē aikī ba yaù.
(sū)	Zāsū jē aikī yaù.	Bà zāsū jē aikī ba yaù.

(kū)	Zākù jē aīkī yaù.	Bà zākù jē aīkī ba yaù.
(mū)	Zāmù jē aīkī yaù.	Bà zāmù jē aīkī ba yaù.
	Hàlīmà zābè jē asìbitì dà yamma.	Hàlīmà bà zālà jē asìbitì dà yamma ba.
Shēhù	Shēhù zai jē asìbitì dà yamma.	Shēhù bà zai jē asìbitì dà yamma ba.
Hàlīmà dà Shēhù	Hàlīmà dà Shēhù zāsù jē asìbitì dà yamma.	Hàlīmà dà Shēhù bà zāsù jē asìbitì dà yamma ba.
(nī)	Zan jē asìbitì dà yamma.	Bà zan jē asìbitì dà yamma ba.
ōfìs	Zan jē ōfìs dà yamma.	Bà zan jē ōfìs dà yamma ba.
(kaɪ)	Zakà jē ōfìs dà yamma.	Bà zakà jē ōfìs dà yamma ba.
	Zan fìta nēman dōkīnā anjumā.	Bà zan fìta nēman dōkīnā ba anjumā.
(shī)	Zai fìta nēman dōkīnā anjumā.	Bà zai fìta nēman dōkīnā ba anjumā.
(sū)	Zāsù fìta nēman dōkīnā anjumā.	Bà zāsù fìta nēman dōkīnā ba anjumā.
(an)	Zā' à fìta nēman dōkīnā anjumā.	Bà zā' à fìta nēman dōkīnā ba anjumā.
	Inà zātō, <u>uwar</u> sà zātà jē gaidà makwàbtansù.	Inà zātō, <u>uwar</u> sà bà zātà jē gaidà makwàbtansù bà.
ùbansà	Inà zātō, <u>ùbansà</u> zai jē gaidà makwàbtansù.	Inà zātō, <u>ùbansà</u> bà zai jē gaidà makwàbtansù ba.
Àlì dà Lawàl	Inà zātō, Àlì dà Lawàl zāsù jē gaidà makwàbtansù.	Inà zātō, Àlì dà Lawàl bà zāsù jē gaidà makwàbtansù bà.

	Zāmù zō tārō gōbe dà rāna.	Bà zāmù zō tārō ba gōbe dà rāna. /- gōbe dà rāna ba.
'yātā	'Yātā zātā zō tārō gōbe dà rāna.	'Yātā bà zātā zō tārō ba gōbe dà rāna.
ùbanmù	Ùbanmù zai zō tārō gōbe dà rāna.	Ùbanmù bà zai zō tārō ba gōbe dà rāna.
yārānā	Yārānā zāsù zō tārō gōbe dà rāna.	Yārānā bà zāsù zō tārō ba gōbe dà rāna.
	Māsinjā kaɗaɪ zai zō gōbe.	Māsinjā kaɗaɪ bà zai zō ba gōbe.
ma'aikātā	Ma'aikātā kaɗaɪ zāsù zō gōbe.	Ma'aikātā kaɗaɪ bà zāsù zō ba gōbe.
ìyālìnsà	Ìyālìnsà kaɗaɪ zāsù zō gōbe.	Ìyālìnsà kaɗaɪ bà zāsù zō ba gōbe.
	Amīnà zātā fārà fitā dà dare.	Amīnà bà zātā fārà fitā dà dare ba.
Shēhù	Shēhù zai fārà fitā dà dare.	Shēhù bà zai fārà fitā dà dare ba.
Amīnà dà Shēhù	Amīnà dà Shēhù zāsù fārà fitā dà dare.	Amīnà dà Shēhù bà zāsù fārà fitā dà dare ba.
	Nī zaɓ kai Shēhù ma'aikatarɓù anjumà.	Bà nī zaɓ kai Shēhù ma'aikatarɓù anjumà ba.
P	Nī zaɓ kai shì ma'aikatarɓù anjumà.	Bà nī zaɓ kai shì ma'aikatarɓù anjumà ba.
Hàlīmà	Nī zaɓ kai Hālīmà ma'aikatarɓù anjumà.	Bà nī zaɓ kai Hālīmà ma'aikatarɓù bà anjumà.

P	Nī zaṅ kaità ma'aikatar̥sù anjumã.	Bã nī zaṅ kaità ma'aikatar̥sù bà anjumã.
Àlì dà Lawàl	Nī zaṅ kai <u>Àlì dà Lawàl</u> ma'aikatar̥sù anjumã.	Bã nī zaṅ kai <u>Àlì dà Lawàl</u> ma'aikatar̥sù bà anjumã.
P	Nī zaṅ kaisù ma'aikatar̥sù anjumã.	Bã nī zaṅ kaisù ma'aikatar̥sù bà anjumã.

GD 9.1.3 Substitutions with Future and Negative Transforms

Each of the following sentences is to be put 1) in the negative 2) in the future 3) in the negative future.

	Inã zâtō kunjē kãsuwã.	Inã zâtō bàkù jē kãsuwã ba.
za-	Inã zâtō zāku jē kãsuwã.	Inã zâtō bà zākù jē kãsuwã ba.
	Inã zâtō yā dāwō yānzū.	Inã zâtō bàì dāwō ba yānzū.
za-	Inã zâtō zai dāwō yānzū.	Inã zâtō bà zai dāwō ba yānzū.
	Inã zâtō tã dāwō yānzū.	Inã zâtō bàtà dāwō ba yānzū.
za-	Inã zâtō zātà dāwō yānzū.	Inã zâtō bà zātà dāwō ba yānzū.
	Hàlīmà dà Mūsā sun dāwō yau.	Hàlīmà dà Mūsā bàsù dāwō ba yau.
za-	Hàlīmà dà Mūsā zāsù dāwō yau.	Hàlīmà dà Mūsā bà zāsù dāwō ba jau.
	Bellò dà Mūsā sun sàuka yau.	Bellò dà Mūsā bàsù sàuka ba yau.
za-	Bellò dà Mūsā zāsù sàuka yau.	Bellò dà Mūsā bà zāsù sàuka ba jau.

Lawàl dà Àlì sun warkè
yaù.

za- Lawàl dà Àlì zāsù warkè
yaù.

Lawàl dà Àlì bàsù warkè bà
yaù.

Lawàl dà Àlì bà zāsù warkè bà
yaù.

Uwātā tājē shiryà àbinci.

za- Uwātā zātā jē shiryà
àbinci.

Uwātā bàtā jē shiryà àbinci ba.

Uwātā bà zātā jē shiryà àbinci
ba.

UNIT 10

BASIC SENTENCES

A

Saidu!

Sà'īdù.

S

Yes!

Nà'am.

A

he went

yā tāfī

go!

kà tāfī

peanut, peanuts

gyàdā

Go to the market with these
peanuts.

Kà tāfī kāsūwā dà gyàdan nān.

S

or; whether; (alternative
particle)

kō

Now, or later?

Yānzū, kō sai anjūmā?

A

time, period of time

lōkacī

the time which

lōkacin dà

he received, got

yā sāmā (-ē/1)

time to do something

sūkūnī

When you get time.

Lōkacin dà ka sāmī sūkūnī.

S

let's go

mù tāfī

Should we go with Ibrahim?

Mù tāfī dà Ìbrāhīm?

= Should we take Ibrahim?

A

he remained a long time	yā dadē
don't stay long	kadà kù dadē
Yes, but don't stay long!	Ī, àmmā kadà kù dadē.

S

let him go, that he go	yà tàfī
hat	hūlā
Was it you that told Sale to take ('go with') my hat?	Kaī kacē`Sālē yà tàfī dà hūlātá?

A

don't do	kadà kàyī
anger	fushī
don't be mad	kadà kàyī fushī
he bought	yā sàyā (-ē/ī)
some, someone, another (f.)	wata
Don't get mad; I'll buy you another.	Kadà kàyī fushī zañ sàyā makà wata.

S

All right.	Tō`.
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NOTES

Note 10.1 Verb: Optative

kà tàfī kāsūwā	go to the market
Kācē` Salē yà tàfī?	You said Sale was to go.
Mù tàfī dà Ìbrāhīm?	Should we go with Ibrahim?

The pronoun prefixes /in- kà- kì- yà- tà- mù- kù- à-/ plus verb stem have an optative sense - 'may so-and-so (be the case)', 'let so-and-so (happen)'. In the second person they are a less abrupt request than the simple imperative (Note 12.1). So /kà tàfɪ/ is 'go!', /yà tàfɪ/ 'that he should go', /mù tàfɪ/ 'let's go!' (in a question, 'should we go?'). The 'optative', as we may call this form, may be used by itself, as in /kà tàfɪ/, /mù tàfɪ/ or it may be used after another verb, as /yà tàfɪ/ in /kàcē` Sālē yà tàfɪ/ (above) or /kàcē` Sālē yà tàfɪ/ 'tell Sale to go'.

The full forms are:

inzo	mùzō
kàzō	kùzō
kìzō	
yàzō	sùzō
tàzō	àzō

Note 10.2 Verb: /yɪ/ plus noun

Kada kayɪ fushɪ

The verb /yɪ/ 'do, make' is often used with nouns, as in the above example. Here 'do anger' equals 'be mad', 'be angry'. Some other examples are:

Wace rana za'a yɪ taro?

What day are they going to
have a meeting?

Ma'aikata ba zasu yɪ aiki yau ba. The workers are not going
to work today.

GRAMMATICAL DRILL

GD 10.1 Optative

	Yācē` nī in tafi <u>kāsuwā</u> .
ōfis	Yācē` nī in tafi <u>ōfis</u> .
dāwō	Yācē` <u>nī</u> in dāwō <u>ōfis</u> .
ka ₁	Yācē` ka ₁ ka dāwō <u>ōfis</u> .
gidā	Yācē` <u>ka₁</u> ka dāwō gidā.
kē	<u>Yācē`</u> kē kī dāwō gidā.
(mū)	Muncē` <u>kē</u> kī dāwō gidā.
shī	Muncē` shī yā dāwō gidā.
	Wàtàkīlā dà yamma sùzō <u>gidankà</u> .
tārō	Wàtàkīlā dà yamma sùzō <u>tārō</u> .
ōfis	Wàtàkīlā dà yamma <u>sùzō</u> <u>ōfis</u> .
Hàlīmà	Wàtàkīlā dà yamma Hàlīmà tàzō <u>ōfis</u> .
gidansù	Wàtàkīlā dà yamma <u>Hàlīmà</u> tàzō gidansù.
uwarṣà	Wàtàkīlā dà yamma <u>uwarṣà</u> tàzō gidansù.
Shēhù	Wàtàkīlā dà yamma <u>Shēhù</u> yàzō gidansù.
Shēhù dà Àlì	Wàtàkīlā dà yamma <u>Shēhù dà Àlì</u> sùzō gidansù.
Hàlīmà dà Àsàbè	Wàtàkīlā dà yamma Hàlīmà dà Àsàbè sùzō gidansù.
	Kàcē` dà <u>yamma</u> yārā sù fìta.
rāna	Kàcē` <u>dà rāna</u> yārā sù fìta.
anjumà	Kàcē` <u>anjumà</u> yārā sù fìta.
gōbè	Kàcē` gōbè yārā sù fìta.

Laifī nè māsinjā yàzō dà rāna.
 Shēhù Laifī nè Shēhù yàzō dà rāna.
 Hālīmā Laifī nè Hālīmā tázō dà rāna.
 yārā Laifī nè yārā sùzō dà rāna.
 ma 'àikātā Laifī nè ma 'àikātā sùzō dà rāna.

Zāmù zō mù ganī dà rāna.
 d'aukētā Zāmù zō mù d'aukētā dà rāna.
 kaishì Zāmù zō mù kaishì dà rāna.
 táfí Zāmù zō mù táfí dà rāna.
 shiryā Zāmù zō mù shiryā dà rāna.

Bā' dāmā sù kwāna à gidankà.
 Hālīmā Bā' dāmā Hālīmā tà kwāna à gidankà.
 Shēhù Bā' dāmā Shēhù yà kwāna à gidankà.
 (mū) Bā' dāmā mù kwāna à gidankà.

Wajen yamma Hālīmā tázō dà tābā.
 Bellò Wajen yamma Bellò yàzō dà tābā.
 yārā Wajen yamma Bellò yàzō dà yārā.
 gyādā Wajen yamma Bellò yàzō dà gyādā.
 dabbōbī Wajen yamma Bellò yàzō dà dabbōbī.
 hūlā Wajen yamma Bellò yàzō dà hūlā.
 àbinci Wajen yamma Bellò yàzō dà àbinci.

	Kàcē` yà dāwō dà <u>karfē</u> biyu.
yamma	Kàcē` yà dāwō dà <u>yamma</u> .
dabbōbī	Kàcē` yà dāwō dà <u>dabbōbī</u> .
rāna	Kàcē` yà dāwō dà <u>rāna</u> .
yārā	Kàcē` yà dāwō dà <u>yārā</u> .
sākon	Kàcē` yà dāwō dà <u>sākon</u> .

	Wā zan cē` yà kāwō <u>abincī</u> ?
ruwā	Wā zan cē` yà <u>kāwō</u> ruwā?
gyārā	Wā zan cē` yà gyārā <u>ruwā</u> ?
gidā	Wā zan cē` yà gyārā <u>gidā</u> ?
ōfis	Wā zan cē` yà gyārā <u>ōfis</u> ?

	Wā zan cē` yà dāwō dà <u>sākon</u> ?
uwartā	Wā zan cē` yà dāwō dà <u>uwartā</u> ?
itā	Wā zan cē` yà dāwō dà <u>itā</u> ?

Optative in Imperative Usage

	Kà táfī kāsuwā dà <u>gyādan</u> nan.
dōkin	Kà táfī <u>kāsuwā</u> dà dōkin nan.
gidā	Kà táfī <u>gidā</u> dà dōkin nan.
asibitīn dabbōbī	Kà táfī <u>asibitīn dabbōbī</u> dà dōkin nan.
ōfis	Kà táfī <u>ōfis</u> dà <u>dōkin</u> nan.
makwàbtankà	Kà táfī <u>ōfis</u> dà makwàbtankà.
gidā	Kà <u>táfī</u> gidā dà makwàbtankà.

dāwō Kà dāwō gidā dà maḵwàbtankà.
 'yarkà Kà dāwō gidā dà 'yarkà.

In the following drill be sure that the pronoun object of /àikē-/ agrees with the noun in the first clause (as /-tā/ agrees with /'yarkà/ in the first example).

 Ìdan 'yarkà tázō kà àikētà.
 uwartà Ìdan uwartà tázō kà àikētà.
 yārònkà Ìdan yārònkà yázō kà àikēshì.
 māsínjà Ìdan māsínjà yázō kà àikēshì.
 Bellò Ìdan Bellò yázō kà àikēshì.
 maḵwàbtankà Ìdan maḵwàbtankà sunzō kà àikēsù.
 yārā Ìdan yārā sunzō kà àikēsù.

In the following drill the prefix to /zō/ agrees with the subject of the noun in the first clause (/yà-/ with /Mūsā/).

 Ìdan Mūsā yā warkè kàcē` yázō.
 Hālīmà Ìdan Hālīmà tā warkè kàcē` tázō.
 uwarṣù Ìdan uwarṣù tā warkè kàcē` tázō.
 yārā Ìdan yārā sun warkè kàcē` sùzō.
 Mūsā dà Hālīmà Ìdan Mūsā dà Hālīmà sun warkè kàcē` sùzō.
 yārònsà Ìdan yārònsà yā warkè kàcē` yázō.

In the following drill the verb is in the future with optative transform.

 Zākà tāfì gidan Mūsā dà yaṁma.
 0 Kà tāfì gidan Mūsā dà yaṁma.

0 Zāki tàfɪ kicē` Hālīmà tà bāki ruwā.

0 Kì tàfɪ kicē` Hālīmà tà bāki ruwā.

0 Zākù tàfɪ dà dabbōbɪn nà̀n asibitì.

0 Kù tàfɪ dà dabbōbɪn nà̀n asibitì.

0 Zākà dāwō dà gyàɗan nà̀n.

0 Kà dāwō dà gyàɗan nà̀n.

0 Zākà zō dà àbɪncɪ yà̀nzu.

0 Kà zō dà àbɪncɪ yà̀nzu.

0 Zākà jē òfɪs yà̀nzu.

0 Kàjē òfɪs yà̀nzu.

0 Zākà dāukɪ dōkì zuwà kāsuwā.

0 Kà dāukɪ dōkì zuwà kāsuwā.

0 Zākà zō dà hūlātā wajen tārō.

0 Kàzō dà hūlātā wajen tārō.

The transform pattern in the following drill is:

Perfective	Negative Perfective
Future	Negative Future
Optative	

(The negative optative is in Unit 11. This drill may be repeated during the drill of Unit 11 and the negative optative added.)

- Shēhù yā dāukɪ hūlar Mūsā. Shēhù bāi dāukɪ hūlar Mūsā ba.
 F Shēhù zai dāukɪ hūlar Mūsā. Shēhù bà zai dāukɪ hūlar Mūsā
 ba.
 O Shēhù yà dāukɪ hūlar Mūsā.
- Mūsā yā dāwō dāgà aɪkɪ Mūsā bāi dāwō dāgà aɪkɪ ba
 yānzɔ. yānzɔ.
 F Mūsā zai dāwō dāgà aɪkɪ Mūsā bà zai dāwō dāgà aɪkɪ
 yānzɔ. ba yānzɔ.
 O Mūsā yà dāwō dāgà aɪkɪ
 yānzɔ.
- Yā fārà zuwà ōfìshɪn jākādàn Bāi fārà zuwà ōfìshɪn jākādàn
 Amìrkà. Amìrkà ba.
 F Zai fārà zuwà ōfìshɪn Bā zai fārà zuwà ōfìshɪn
 jākādàn Amìrkà. jākādàn Amìrkà ba.
 O Yà fārà zuwà ōfìshɪn jākādàn
 Amìrkà.
- Àsàbè tázō dà àbɪncɪ Àsàbè bàtā zō dà àbɪncɪ ba
 yānzɔ. yānzɔ.
 F Àsàbè zātā zō dà àbɪncɪ Àsàbè bà zātā zō dà àbɪncɪ
 yānzɔ. ba yānzɔ.
 O Àsàbè tázō dà àbɪncɪ yānzɔ.

GD 10.2 Variation Drill

Kà táfɪ kāsɔwā kà sáyɪ wata hūlā.

Kà sáyētā à kāsɔwā.

Kà dāwō gɪdā dà ɪtā.

Nā sāmī gyàḍan nān jiyà.

Nā sāmēsu yau.

Nā sāmī sùkūnī in táfī.

lōkácín the time (of), the time that; when

Lōkácín zuwà aikī yā kūsā. Mù táfī.

Nā maṇṭa lōkácín dà Ìbrāhīm ya táfī.

Wānè lōkácín zākū kai sākōn nān?

Idan tājē ofis kà gayà masà.

Idan bàtā jē ofis ba kà gayà masà.

Idan zātā jē ofis kà gayà masà.

Idan bà zātā jē ofis ba kà gayà masà.

Înā zaṇ shiryà gyàḍan nān?

Kà shiryà à gidā.

UNIT 11

BASIC SENTENCES

A

early morning with sun
well up

hàntsī

Good morning!

Barkā dā hantsī.

B

Good morning.

Barkā kàdā.

A

he informed him
that he not go, let
him not go

yā shaidā masà

kadà yà tàfī

Did you tell him not to go?

Kā shaidā masà kadà yà tàfī?

B

I haven't seen him yet.

Bàn ganshì bà har yànzū.

A

fear, being afraid

tsōrō

I'm afraid

inā tsōrō

that they not go

kadà sù tàfī

I'm afraid that they won't go
with the children.

Inā tsōron kadà sù tàfī dā yārā.

B

What would cause them to do
that ('thus')?

Mě zài sā` sù yī hákà?

A

he knows
some people

yā sanī

wasu mutānē

good sense

hankālī

they don't have good
sense

bāsu dà hankālī

You know some people don't
have good sense.

Kā san wasu mutānē bāsu dà hankālī.

B

truth

gaskiyā

That's so.

Gaskiyā nē.

A

let's not go

kadà mù tafī

everywhere; (with neg.)
anywhere

kō'inā

Let's not go anywhere (from
here).

Kadà mù tafī kō'inā dàgà nan.

B

inclination, feeling

nīyyā /nīyā/

I don't have the inclination

bāni dà nīyyā

a long time ago

dā`

I didn't have any intention
of going out anyway.

Bāni dà nīyyār fitā dāmā.

NOTES

Note 11.1 Verb: Negative Optative

Kadà kà dāmu.

Don't worry.

Kadà kàyi fushī

Don't get angry.

Kadà yà tafī.

That he not go.

Kā shaidā masà kadà yà tàfí? Did you tell him not to go?

Kadà mù tàfí.

Let's not go.

Inà tsòron kadà sù tàfí
dà yārā.

I'm afraid that they will go
with the children.

/kadà/ prefixed to the optative makes a negative 'may it not be so-and-so', 'may so-and-so not happen'. It may be used independently or following another clause. Note the independent uses: 'let's not go', 'don't worry!', etc.

The imperative (Note 12.1) has no negative. The negative of the optative is used for negative commands: /kadà kà tàfí/ 'don't go', etc.

When there is a noun subject, it usually follows /kadà/: /kadà yārō yà tàfí/ 'don't have the boy go', 'the boy shouldn't go'. It may also precede /kadà/. /yārō kadà yà tàfí/.

Note 11.2 Verb: /sanî/

yā sanî

Ka san wasu mutane basu da hankalî

/yā sanî/ means 'he knows'. As this is the perfective, the basic meaning of the verb is 'come to know'. 'He has come to know' = 'he knows'. The form of the verb before pronoun and noun objects is /san/.

GRAMMATICAL DRILL

Beginning with this unit only the key sentences and cues of substitution drills will be marked for tone and vowel length. In transform and other drills only as much will be indicated as is felt essential.

GD 11.1 /kadà/

	Kadà <u>kà</u> yɪ <u>kō</u> mai sai yā dāwō.
aikī	Kadà <u>kay</u> ɪ aikɪ sai ya dawo.
(shī)	Kadà <u>yay</u> ɪ aikɪ sai ya dawo.
(ɪtā)	Kadà <u>tay</u> ɪ aikɪ sai ya dawo.
(sū)	Kadà suyɪ aikɪ sai <u>ya</u> dawo.
(kě)	Kadà suyɪ aikɪ sai <u>kin</u> dawo.
(mū)	Kadà suyɪ aikɪ sai <u>mun</u> dawo.
(nī)	Kadà suyɪ aikɪ sai <u>nā</u> dawo.
an	Kadà suyɪ aikɪ sai an dawo.
	Kadà <u>kà</u> fita <u>kai</u> kadai dà yamma.
kē	Kadà <u>ki</u> fita <u>ke</u> kadai da yamma.
ɪtā	Kadà <u>ta</u> fita <u>ita</u> kadai da yamma.
shī	Kadà ya fita shi kadai da yamma.
	Kadà kaje <u>gidā</u> sai nā dāwō.
kāsuwā	Kadà kaje <u>kasuwa</u> sai na dawo.
ōfīs	Kadà kaje <u>ofis</u> sai na dawo.
asibitī	Kadà kaje <u>asibiti</u> sai na dawo.
ma'aikatarkū	Kadà kaje <u>ma'aikatarku</u> sai na dawo.
kō'inā	Kadà kaje ko'ina sai na dawo.

Substitution with negative transform (of the first verb only in the first drill).

Kà shaidā masà yāzo
gidānā dà rānā.

Kadà kà shaidā masà yāzo
gidānā dà rāna.

(itā)	Ka shaida mata <u>tāzo</u> gidana da rana.	Kada ka shaida mata tazō gidana da rana.
(su)	Ka shaida masu suzo gidana da rana.	Kada ka shaida masu suzo gidana da rana.
	Idan akwai <u>mutānē</u> su fāra aikin yanzu.	Idan akwai mutānē kada su fāra aikin yanzu.
ma'aikātā	Idan akwai <u>ma'aikata</u> su fara aikin yanzu.	Idan akwai ma'aikata kada su fara aikin yanzu.
lōkaci	Idan akwai <u>lokaci</u> su fara aikin yanzu.	Idan akwai lokaci kada su fara aikin yanzu.
abinci	Idan akwai abinci su fara aikin yanzu.	Idan akwai abinci kada su fara aikin yanzu.

The transform pattern in the following drill is:

	Perfective	Negative Perfective
	Future	Negative Future
	Optative	Negative Optative
	Idan gaskiyā nē tázō dà sākon.	Idan gaskiyā nē bàtázō dà sākon ba.
F	Idan gaskiyā nē zātā zō dà sākon.	Idan gaskiyā nē bà zātā zō dà sākon ba.
O	Idan gaskiyā nē tázō dà sākon.	Idan gaskiyā nē kada tázō dà sākon.
	Gaskiyā nē māsīnjà yā dāwō dàgà gidansà.	Gaskiyā nē māsīnjà bà dāwō dàgà gidansà ba.
F	Gaskiyā nē māsīnjà zai dāwō dàgà gidansà.	Gaskiyā nē māsīnjà bà zai dāwō dàgà gidansà ba.

0 Gaskiyā nē māsinjā yà dāwō
dāgā gɪdānsà.

Gaskiyā nē kadà māsinjā yà
dāwō dāgā gɪdānsà.

Yāraṅ sunjɪ tsōron dōkɪn.

Yāraṅ bàsùjɪ tsōron dōkɪn ba.

F Yāraṅ zāsù jɪ tsōron dōkɪn.

Yāraṅ bà zāsù jɪ tsōron dōkɪn
ba.

0 Yāraṅ sùjɪ tsōron dōkɪn.

Kadà yāraṅ sùjɪ tsōron dōkɪn.
/Yāraṅ kadà sùjɪ tsōron dōkɪn.

Wasu mutānē sunzō ōfɪshɪnmù.

Wasu mutānē bàsùzō ōfɪshɪnmù
ba.

F Wasu mutānē zāsù zō
ōfɪshɪnmù.

Wasu mutānē bà zāsù zō
ōfɪshɪnmù ba.

0 Wasu mutānē sùzō ōfɪshɪnmù.

Kadà wasu mutānē sùzō
ōfɪshɪnmù.

Nājɪ wasu ma'āikātā sunjē
gaidà sarkī.

Nājɪ wasu ma'āikātā bàsù jē
gaidà sarkī ba.

F Nājɪ wasu ma'āikātā zāsù
jē gaidà sarkī.

Nājɪ wasu ma'āikātā bà zāsù
jē gaidà sarkī ba.

0 Nājɪ wasu ma'āikātā sùjē
gaidà sarkī.

Nājɪ kadà wasu ma'āikātā sùjē
gaidà sarkī.

/Nājɪ wasu ma'āikātā kadà
sùjē gaidà sarkī.

Ìbrāhīm yājē kāsuwā hakà.

Ìbrāhīm bàijē kāsuwā hakà ba.

F Ìbrāhīm zai jē kāsuwā hakà.

Ìbrāhīm bà zai jē kāsuwā hakà
ba.

0 Ìbrāhīm yājē kāsuwā hakà.

Kadà Ìbrāhīm yājē kāsuwā hakà.

/Ìbrāhīm kadà yājē kāsuwā hakà.

Ìdan sanyī dà saukī sun
kwāna.

F Ìdan sanyī dà saukī zāsù
kwāna.

O Ìdan sanyī dà saukī sù
kwāna.

Ìdan sanyī dà saukī bàsù
kwāna ba.

Ìdan sanyī dà saukī bà zāsù
kwāna ba.

Ìdan sanyī dà saukī kadà sù
kwāna.

Hàlīmà tā d'aukī sàkòn.

F Hàlīmà zātà d'aukī sàkòn.

O Hàlīmà tà d'aukī sàkòn.

Hàlīmà bàtā d'aukī sàkòn ba.

Hàlīmà bà zātà d'aukī sàkòn ba.

Kadà Hàlīmà tà d'aukī sàkòn.

/Hàlīmà kadà tà d'aukī sàkòn.

Kà shaidā masà sunzō gidānā
dà rāna.

F Kà shaidā masà zāsù zō
gidānā dà rāna.

O Kà shaidā masà sùzō gidānā
dà rāna.

Kà shaidā masà bàsù zō gidānā
dà rāna ba.

Kà shaidā masà bà zāsù zō
gidānā dà rāna ba.

Kà shaidā masà kadà sùzō
gidānā dà rāna.

Yārā sun d'aukēshī dāgà nan.

F Yārā zāsù d'aukēshī dāgà nan.

O Yārā sù d'aukēshī dāgà nan.

Yārā bàsù d'aukēshī dāgà nan ba.

Yārā bà zāsù d'aukēshī dāgà nan
ba.

Kadà yārā sù d'aukēshī dāgà nan.

/Yārā kadà sù d'aukēshī dāgà
nan.

GD 11.2 Variation Drill

	Bà zāmù jē kō'īnā ba dāgà nan.
(shī)	Ba za ₁ je ko'ina ba daga nan.
(itā)	Ba za _{ta} je ko'ina ba daga nan.
(ka ₁)	Ba zaka je <u>ko'ina</u> ba daga nan.
ōfīs	Ba zaka je <u>ofis</u> ba daga nan.
kāsuwā	Ba zaka je <u>kasuwa</u> ba daga nan.
asibitī	Ba zaka je <u>asibiti</u> ba daga nan.
gīdā	Ba zaka je gida ba daga nan.
	Àkwai <u>sanyī</u> kō'īnā yānzū.
ābīncī	Akwai <u>abinci</u> ko'ina yanzu.
dabbōbī	Akwai <u>dabbobi</u> ko'ina yanzu.
yārā	Akwai <u>yara</u> ko'ina yanzu.
mutānē	Akwai <u>mutane</u> ko'ina yanzu.
ma'āikātā	Akwai <u>ma'aikata</u> ko'ina yanzu.
ruwā	Akwai ruwa ko'ina yanzu.
	Àkwai wasu <u>yārā</u> a gīdānkā?
mutānē	Akwai wasu <u>mutane</u> a gidanka?
dabbōbī	Akwai wasu dabbobi a <u>gidanka</u> ?
kāsuwā	Akwai wasu dabbobi a <u>kasuwa</u> ?
asibitī	Akwai wasu dabbobi a <u>asibiti</u> ?
ma'āikatar _{kū}	Akwai wasu dabbōbī a ma'aikatar _{kū} ?

	Hakà za <u>n</u> fìta bā` hūlā?
(kaī)	Haka zaka fìta ba hula?
(kū)	Haka zaku fìta ba hula?
(shī)	Haka zai <u>fìta</u> ba hula?
dāwō	Haka zai dawo ba <u>hula</u> ?
àbīncī	Haka zai dawo ba <u>abīncī</u> ?
ruwā	Haka zai dawo ba <u>ruwa</u> ?
kōmai	Haka zai dawo ba komai?

	Wā ya shaidā matà Shēhù yāzō?
(kaī)	Wa ya shaida maka Shehu yazo?
(shī)	Wa <u>za</u> shaida masa Shehu yazo?
Neg.	Wa <u>zai</u> shaida masa Shehu yazo ba?
Fut.	Wa <u>zai</u> shaida masa Shehu yazo?
Neg.	Wa ba zai shaida masa Shehu yazo ba?

	Idan hakà zākà <u>kwāna</u> shīkēnan.
shiryā	Idan haka zaka <u>shirya</u> shikenan.
warkē	Idan haka zaka <u>warke</u> shikenan.
sāmā	Idan haka zaka <u>sama</u> shikenan.
zō	Idan haka zaka <u>zo</u> shikenan.
jē	Idan haka zaka <u>je</u> shikenan.
sāuka	Idan haka zaka sauka shikenan.

UNIT 12

BASIC SENTENCES

A

he rested

yā hūtā

resting

hūtāwā

householder

māigīdā

How do you do. ('Greetings
on resting, householder')

Sānnu dā hūtāwā māigīdā.

M

How do you do?

Yāwā, sānnu kàda.

A

carpenter

kāfintā

Do you know Bello the carpenter?

Kāsan Bellō kāfintā?

M

No, I don't know him.

Ā'ā, bān sanshī ba.

A

I forgot where he is ('the
place').

Nī nā mānta wajeñ.

M

he asked

yā tām̄bāyā (ē/1)

someone, a (----)

wanī

(question particle)

mānā

Why not ask someone?

Tām̄bāyī wanī mānā?

/Why don't you ask someone else?

/Tām̄bāyī wanī mānā?

A

Who should I ask?

Wā zan tām̄bāyā?

M

There are Sale and some others
('behold them Sale there').

Gǎ su Sālě cañ.

he called

yā kırā

one

ḍaya

Call one of them.

Kira ḍaya ḍagā cikinsu.

A

All right.

Tō'.

NOTES

Note 12.1 Verb: Imperative

tāfī

go!

jē [kayī wāsā]

go [play]!

tāmbāyī wani mānā

Ask someone, why not.

The imperative of the verb has no prefix. It is an abrupt form so is not to be recommended for extensive use. It is more polite to use the optative (/kà tāfī/, /kì tāfī/, /kù tāfī/ - see Note 10.1) in an imperative sense.

Following is a list of most of the verbs which have occurred in Units 1-12. The first column gives the verb with the prefix /yā/ as an example of the perfective (with no object following). The second column gives the imperative form used with no object following. The third column gives the form of the verb before a pronoun and the fourth column the form before a noun. As may be seen from the chart, the form before a noun is sometimes used without an object (and occurs in the second column, also). In most cases the pronouns and nouns are direct objects. In several cases /ma-/ - /wā/ occurs rather than a direct object. In /zō gidā/ an adverbial is used.

Perfective	Imperative		
		- Pronoun	- Noun
yā àikā	àikā	àikēshì	àikì yārò
yā dāukā	dāukā / dāukì	dāukēshì	dāukì ruwā
yā hārbā	hārbā / hārbì	hārbēshì	hārbì wani
yā nēmā	nēmì	nēmēshì	nēmì kāfintà
yā sāmā	sāmā / sāmì	sāmēshì	sāmì lōkacī
yā tām̄yā	tām̄yā	tām̄yēshì	tām̄yì àk̄awū
yā dāukē	dāuke	dāukēshì	dāukē ruwā
yā gōdē	gōdē	gōdē masā	gōdē wà Shēhù gōdē Allāh
yā kīrā	kīra	kīrāshì	kīrā māsīnjā
yā mātā	mātā	mātāshì	mātā sākōn
yā shāidā	shāidā	shāidā masā	shāidā wà Shēhù
yā shiryā	shiryā	shiryāshì	shiryā sākōn
yā kaì	kaì	kāishì	kaì sākōn
yā jī	jì	jīshì	jì tsōrō
yā sō	sō	sōshì	sō dānkā
yā yī	yì	yī shì / yīshì	yì aiki
yā zō	zō	-----	zō gidā
yā ganī		gānshì	gā yārò
yā gaidā		gāishēshì	gāidā sarkī

In addition to the imperative /gānshì/, there is also /gā shì/ 'here it is!', which is a specialized use of an imperative form of /ganī/.

Some of the different types of verbs found here are:

Two tone stems	low high	low high	low high
$\bar{a}/\bar{e}/_1$	$\grave{a}ik\bar{a}$	$\grave{a}ik\bar{e}sh\grave{i}$	$\grave{a}ik_1\text{ yar}\bar{o}$
	low high	low high	low high
\bar{a}/a	$k\grave{i}r\bar{a}$	$k\grave{i}r\bar{a}sh\grave{i}$	$k\grave{i}ra\text{ m}\bar{a}sinj\grave{a}$
Three tone stems	high low high	high low high	high low high
\bar{a}/a	$ma\grave{n}\bar{t}\bar{a}$	$ma\grave{n}\bar{t}\bar{a}sh\grave{i}$	$ma\grave{n}ta\text{ s}\bar{a}kon$

The forms before nouns may end in low rather than high for the above verbs.

One tone stems	high	low	high
	ka_1	ka_1sh_1	$ka_1\text{ s}\bar{a}kon$
	high	low/high	low
	y_1	$y\grave{i}sh_1$	$y\grave{i}\text{ aiki}$
		$y\bar{i}sh\grave{i}$	

Verbs without direct object

high low high	high low high	high low high
$sha\grave{i}d\bar{a}$	$sha\grave{i}d\bar{a}\text{ mas}\grave{a}$	$sha\grave{i}d\bar{a}\text{ w}\bar{a}\text{ Sh}\bar{e}h\bar{u}$

$/t\grave{a}mb\grave{a}y\bar{a}, t\grave{a}mb\grave{a}y\bar{e}-, t\grave{a}mb\grave{a}y_1/$ is the same pattern as $/\grave{a}ik\bar{a}/$ but a three tone verb (tones low low high for all imperative forms).

Note 12.2 $/m\grave{a}n\grave{a}/$

$T\grave{a}mb\grave{a}y_1\text{ wan}_1\text{ m}\grave{a}n\grave{a}?$

Why not ask someone?

The imperative of verbs such as $/c\bar{e}/$ is frequently followed by an adverbial, as $/c\bar{e}\text{ m}\grave{a}n\grave{a}/$ 'why not say it?', 'why don't you say it?' 'go ahead and say it', $/f\grave{a}d_1\text{ m}\grave{a}n\grave{a}/$ 'go ahead and tell!', 'come on, tell!', $/d\grave{a}d\bar{e}\text{ m}\grave{a}n\grave{a}/$ 'stay [and see what happens to you!]'.

Note 12.3 /wani/, /wata/, /wasu/

Wasu mutane basu da hankali.

Zan saya maka wata.

Tambayi wani mana?

/wani/ (m.), /wata/ (f.) and /wasu/ (pl.) mean 'some, a, someone, another, other (others)' They may be used before nouns: /wani mutum/ 'some man', /wata matā/ 'some woman', or independently: /wani/ 'someone'. An alternate of /wasu/ is /wadansu/.

GRAMMATICAL DRILL

GD 12.1 Imperative

The transform pattern for the following drill is:

Perfective

Negative Perfective

Negative Optative

Imperative

While many of the sample sentences are in the second person, to which the imperative most closely corresponds in meaning, others are in other persons.

Kā tām̄bayi Mūsā lābārīn ālbāshī?

Bākā tām̄bayi Mūsā lābārīn ālbāshī bá?

Kadā kà tām̄bayi Mūsā lābārīn ālbāshī.

Tām̄bayi Mūsā lābārīn ālbāshī.

Kā āiki Shēhū kāsūwā?

Bākā āiki Shēhū kāsūwā bá?

Kadā kà āiki Shēhū kāsūwā.

Āiki Shēhū kāsūwā.

Tā dāuki ābinciñ nān?

Bātā dāuki ābinciñ nān bá?

Kadā tā dāuki ābinciñ nān.

Dāuki ābinciñ nān.

Sun dāukè sākōn nān?

Bāsū dāukè sākōn nān bá?

Kadā sū dāukè sākōn nān.

Dāuke sākōn nān.

Kā dāwō dàgà asìbítìn?
 Bàkà dāwō dàgà asìbítìn bá?
 Kadà kà dāwō dàgà asìbítìn.
 Dāwō dàgà asìbítìn.

Tā fārà áìkìn?
 Bàtā fārà áìkìn bá?
 Kadà tà fārà áìkìn.
 Fārà áìkìn.

Yā fìtā zuwà òfìs yànzú?
 Bàì fìtā zuwà òfìs ba yànzú?
 Kadà yà fìtā zuwà òfìs yànzú.
 Fìtā zuwà òfìs yànzú.

Kìn gayà masà yàzō dà yàmmá?
 Bàkì gayà masà yàzō dà yàmma bá?
 Kadà kì gayà masà yàzō dà yàmma.
 Gayà masà yàzō dà yàmma.

Tā gōdè sàkòn dà Shēhù ya káì?
 Bàtā gōdè sàkòn dà Shēhù ya káì bá?
 Kadà tà gōdè sàkòn dà Shēhù ya káì.
 Gōdè sàkòn dà Shēhù ya káì.

Kā gyārà hùlár?
 Bàkà gyārà hùlár bá?
 Kadà kà gyārà hùlár.
 Gyārà hùlár.

Yā jì tsòron dōkìn Shēhù?
 Bàì jì tsòron dōkìn Shēhù bá?
 Kadà yà jì tsòron dōkìn Shēhù.
 Jì tsòron dōkìn Shēhù.

À kírā Mammàn?
 Bà' à kírā Mammàn bá?
 Kadà à kírā Mammàn.
 Kírā Mammàn.

Mūsā yā kírā māsìnjà.
 Mūsā bàì kírā māsìnjà ba.
 Kadà Mūsā yà kírā māsìnjà.
 Kírā māsìnjà.

Tā sāmì àbìncìn?
 Bàtā sāmì àbìncìn bá?
 Kadà tà sāmì àbìncìn.
 Sāmì àbìncìn.

Yā sàuka à Ámìrkà?
 Bàì sàuka à Ámìrkà bá?
 Kadà yà sàuka à Ámìrkà.
 Sàuka à Ámìrkà.

Kā shàidā masà sàkòn?
 Bàkà shàidā masà sàkòn bá?
 Kadà kà shàidā masà sàkòn.
 Shàidā masà sàkòn.

Sun shiryà sàkon yànzú?

Bàsù shiryà sàkon ba yànzú?

Kadà sù shiryà sàkon yànzú.

Shiryà sàkon.

Kun tàmbàyi kōmai wajensà?

Bàkù tàmbàyi kōmai wajensà bá?

Kadà kù tàmbàyi kōmai wajensà.

Tàmbàyi kōmai wajensà.

Kā tàfi asibitì?

Bàkà tàfi asibitì bá?

Kadà kà tàfi asibitì.

Tàfi asibitì.

Tāzō dà àbincin?

Bàtā zō dà àbincin bá?

Kadà tàzō dà àbincin.

Zō dà àbincin.

GD 12.2 Variation Drill

Kirā wani nan.

(ka) Kà kira wani nan.

Kada ka kira wani nan.

(kē) Kì kira wani nan.

Kada kì kira wani nan.

(kū) Ku kira wani nan.

Kada ku kira wani nan.

Wani kāfintā yāzō nan dà rāna.

mùtum Wani mutum yazo nan da rana.

yārō Wani yaro yazo nan da rana.

ākāwū Wani akawu ya .o nan da rana.

Māgīdan yā dāwō dàgà áiki?

ōfīs Māgīdan ya dawo daga ofis?

kāsuwā Māgīdan ya dawo daga kasuwa?

asibitì Māgīdan ya dawo daga asibiti?

Amīrkā Māgīdan ya dawo daga Amīrka?

zō	Maigidan yazo daga Amirka?
sauka	Maigidan ya sauk daga Amirka?
	Ta tambayi <u>uwartà</u> manà.
Shēhù	Ta tambayi <u>Shehu</u> mana.
Hālīmà	Ta tambayi <u>Halima</u> mana.
wanì	Ta tambayi <u>wanì</u> mana.
yāròntà	<u>Ta</u> tambayi yaronta mana.
(kū)	<u>Ku</u> tambayi yaronta mana.
(kaì)	<u>Ka</u> tambayi yaronta mana.
(kē)	<u>Kì</u> tambayi yaronta mana.
(mū)	<u>Mu</u> tambayi yaronta mana.
(shī)	<u>Ya</u> tambayi yaronta mana.
(su)	<u>Su</u> tambayi yaronta mana.
(an)	A tambayi yaronta mana.
	<u>Nì</u> daya zaṅ daùkè gyàdán nán?
kaì	<u>Kaì</u> daya zaka dauke gyàdán nan?
shī	<u>Shì</u> daya zaì dauke gyàdán nan?
kē	<u>Ke</u> daya zakì dauke gyàdán nán?
itā	Ita daya zata dauke gyàdán nan?
	Kaì daya zākà <u>kwāna</u> à gidán?
hūtā	Kaì daya zaka <u>huta</u> a gidan?
sauka	Kaì daya zaka sauka a <u>gidan</u> ?
Amirka	Kaì daya zaka sauka a Amirka?

	Wàné káfintà ya <u>gyàrà</u> ?
tàfì	Wane kafinta ya <u>tafi</u> ?
zō	Wane <u>kafinta</u> ya zo?
yārō	Wane <u>yaro</u> ya zo?
mùtum	Wane mutum ya zo?
	<u>Shēhù</u> yā manta wajen asibitin dabbōbī.
Hālīmā	<u>Halima</u> ta manta wajen asibitin dabbobī.
Shēhù da Hālīmā	Shehu da Halima sun manta wajen <u>asibitin dabbobī</u> .
gīdānā	Shehu da Halima sun manta wajen <u>gidana</u> .
ma'aikatarḱu	Shehu da Halima sun manta wajen ma'aikatarḱu.
	Shēhù yā tām̄bayi wani <u>mùtum</u> jīyā.
yārō	Shehu ya <u>tambayi</u> wani yaro jīya.
àikā	Shehu ya <u>aiki</u> wani yaro jīya.
d'aukā	Shehu ya d'auki wani yaro jīya.
Negative	Shehu bai d'auki wani yaro ba jīya.
	Ìnā zaṅ sām̄i wani <u>àbinci</u> yānzú?
àlkalāmī	Ina zan sam̄i wani <u>alkalami</u> yanzu?
dōkī	Ina zan sam̄i wani <u>doki</u> yanzu?
gīdā	Ina zan sam̄i wani <u>gida</u> yanzu?
yārō	Ina zan sam̄i wani <u>yaro</u> yanzu?
káfintà	Ina zan sam̄i wani <u>kafinta</u> yanzu?
	Ìnā nè wajen <u>gīdānsà</u> ?
kāsuwā	Ina ne wajen <u>kasuwa</u> ?
asibitī	Ina ne wajen <u>asibiti</u> ?

ma 'aikatarku

Ina ne wajen ma 'aikatarku?

ofishinsu

Ina ne wajen ofishinsu?

Wajen wa zāka tām̄bāyā?

(ita)

Wajen wa zata tambaya?

(kū)

Wajen wa zaku tambaya?

(shī)

Wajen wa za tambaya?

(nī)

Wajen wa zan tambaya?

jē

Wajen wa zan je?

ganī

Wajen wa zan ganī?

tafi

Wajen wa zan tafi?

kaī

Wajen wa zan kaī?

sauka

Wajen wa zan sauka?

aika

Wajen wa zan aika?

Nā mantā yau akwai aiki.

(shī)

Ya manta yau akwai aiki.

(ita)

Ta manta yau akwai aiki.

(su)

Sun manta yau akwai aiki.

(kaī)

Ka manta yau akwai aiki.

(kē)

Kin manta yau akwai aiki.

(mū)

Mun manta yau akwai aiki.

(kū)

Kun manta yau akwai aiki.

an

An manta yau akwai aiki.

Kadā tā mantā dā sākon nan.

ruwā

Kada ta manta da ruwan nan.

aḷkalamī

Kada ta manta da alƙalamīn nan.

àbinci

Kada ta manta da abincin nan.

gyàdā

Kada ta manta da gyadan nan.

tābā

Kada ta manta da taban nan.

Mūsā zai jē wajen aiki yāu?

Hālīmā

Halima zata je wajen aiki yau?

Mūsā dà Hālīmā

Musa da Halima zasu je wajen aiki yau?

tārō

Musa da Halima zasu je wajen taro yau?

anjumā

Musa da Halima zasu je wajen taro anjuma?

gōbe

Musa da Halima zasu je wajen taro gobe?

UNIT 13

BASIC SENTENCES

A

Is this Sahabī's house?

Nañ nē gīdan Sāhābī?

B

someone sent you here

an aikōkā

Yes, did someone send you?

Ī, an aikōkā nē?

A

he gave

yā bā`

he gave me

yā bānī

ear

kurñē

earring

dankunne

pl.

'yankunne

Yes, it was Asabe who said the
earrings were to be given to
me.

Ī, Àsàbe cē tacē` àbānī 'yankunne.

B

Tell her they're not repaired.

Kàcē` matà bà`à gyārā ba.

A

when

yàushè

he received

yā kàrbā (ē/1)

All right. When should I say
someone is to come get [them]?

Tō`, yàushè zānce àzō à kàrbā?

B

Sunday

lahādī

On Sunday.

Rānar lahādī.

A

morning

Should he ('someone') come in
the morning or in the evening?

sāfe

Dà sāfe nē zā'ā zō, kō dà
yammá?

B

Say I said in the evening.

Kàcē` nācē` dà yamma.

A

All right, goodbye.

Tō`, sai anjumà.

B

All right, give her my greetings.

Tō`, kà gaishē tà.

NOTES

Note 13.1 /nē/, /cē/.

Nan ne gidan Sahabī?

An aikoka nē?

Asabe ce tace abani 'yankunne.

Da safe ne za'a zo, ko da yamma.

The particles /-nē/ - /-nē/ (masculine and plural), /-cē/ - /-cē/ (feminine) indicate 'is'. While written separately, these are actually suffixes to the preceding word. The tone of /nē/, /cē/ is the opposite of the tone immediately preceding. (See also Note 3.2) /nē/, /cē/ may also translate as 'was', 'were'.

/nē/, /cē/ are used in constructions indicating equivalence (X = Y), with prepositional phrases (/dà sāfe nē/), with /inā/, and are often translatable 'it is' or 'is it', 'it was' or 'was it'.

The relative perfective (Note 4.2, Note 19.1) is used after /nē/: /Mūsā nē yaje Ingilā/ 'It was Musa that went to England'. Compare also:

Yàushè nē tacē zātā zo.

When is it she said she's coming?

Yàushè tacē zātā zo.

When did she say she's coming?

Both of these are the relative perfective as /yàushè/ is also followed by it.

/nē/, /cē/ are negated by /bā...ba/, the second /ba/ being prefixed to /nē/ or /cē/: /bā sarkī banē/ 'it is not the emir'.

GRAMMATICAL DRILL

GD 13.1 /-nē/, /-cē/

	<u>Shī</u> nē bābban àkàwū yānzū.
ka ₁	<u>Ka₁</u> ne babban akawu yanzu.
nī	<u>Nī</u> <u>ne</u> babban akawu yanzu.
kē	<u>Ke</u> ce babban akawu yanzu.
itā	Ita ce <u>babban akawu</u> yanzu.
māsīnjā	Ita ce <u>masinja</u> yanzu.
mātarsā	Ita ce matarsa yanzu.
	Àsàbe cē <u>mātar</u> Lāwāl?
uwā	Asabe ce <u>uwar</u> Lawal?
'yā	Asabe ce 'yar Lawal?
	Àsàbe cē zātā tāfī asībītī anjumā.
Mūsā	Musa ne zāi tafi asibiti anjuma.

Àsàbe dà Mūsā	<u>Asabe da Musa</u> ne zasu tafi asibiti anjuma.
kai	<u>Kai</u> ne zaka tafi asibiti anjuma.
shī	<u>Shi</u> ne zai tafi asibiti anjuma.
kē	<u>Ke</u> ce zaki tafi asibiti anjuma.
nī	<u>Ni</u> ne zan tafi asibiti anjuma.
itā	Ita ce zata tafi <u>asibiti</u> anjuma.
kāsuwā	Ita ce zata tafi <u>kasuwa</u> anjuma.
ōfīs	Ita ce zata tafi <u>ofis</u> anjuma.
gīdā	Ita ce zata tafi <u>gida</u> anjuma.

Mūsā nè yajē Ingilā.

Hālīmā	Halima ce taje <u>Ingila</u> .
kāsuwā	<u>Halima</u> ce taje kasuwa.
Mūsā	Musa ne yaje <u>kasuwa</u> .
asibitī	<u>Musa</u> ne yaje asibiti.
Àsàbe	Asabe ce taje <u>asibiti</u> .
gidantā	<u>Asabe</u> ce taje gidanta.
Bellō	Bello ne yaje gidanta.

Wànè gīdā nè Àsàbè tajē?

ōfīs	Wane <u>ofis</u> ne Asabe taje?
asibitī	Wane asibiti ne <u>Asabe</u> taje?
Mūsā	Wane asibiti ne Musa yaje?

Gīdan Yūsufū nè nān?

rīgā	<u>Rīgar</u> Yūsufu ce nan?
àlkalāmī	<u>Alkalamīn</u> Yūsufu ne nan?

hùlā

Hular Yusufu ce nan?

àbincí

Abincin Yusufu ne nan?

mātā

Matar Yusufu ce nan?

dōkì

Dokin Yusufu ne nan?

uwā

Uwar Yusufu ce nan?

yārō

Yarci. Yusufu ne nan?

Hālīmā tā san nan nē gɪdānā.

Shēhù

Shehu ya san nan ne gɪdana.

(kaɪ)

Ka san nan ne gɪdana.

(sū)

Sun san nan ne gɪdana.

(kū)

Kun san nan ne gɪdana.

(kē)

Kin san nan ne gɪdana.

Kāsan Àsàbe cē tǎzō jíyǎ?

Lawāl

Kasan Lawal ne yazo jíya?

tǎfɪ

Kasan Lawal ne ya tafɪ jíya?

Àsàbe

Kasan Asabe ce ta tafɪ jíya?

dāwō

Kasan Asabe ce ta dawo jíya?

Lawāl

Kasan Lawal ne ya dawo jíya?

Kaɪ nē ka gyārā ofishin jākādan Ámirkà?

Lawāl

Lawal ne ya gyara ofishin jakadan Amirka?

itā

Ita ce ta gyara ofishin jakadan Amirka?

Hālīmā

Halima ce ta gyara ofishin jakadan Amirka?

	Wà yacē' <u>ita</u> cē ta gyārà gyadái?
shī	Wa yace <u>shī</u> ne ya gyara gyadar?
nī	Wa yace nī ne na <u>gyara</u> gyadar?
daukē	Wa yace nī ne na <u>dauke</u> gyadar?
kai	<u>Wa</u> yace nī ne na kai gyadar?
Mūsā	<u>Musa</u> yace nī ne na kai gyadar?
Àsàbe	Asabe tace nī ne na kai gyadar?
	<u>Hàlīmà</u> cē ta gyārà gidānā.
Mūsā	Musa ne ya <u>gyara</u> gidana.
zō	<u>Musa</u> ne ya zo gidana.
Àsàbe	Asabe ce ta <u>zo</u> gidana.
sanī	<u>Asabe</u> ce ta san gidana.
Mūsā	Musa ne ya <u>san</u> gidana.
shiryā	<u>Musa</u> ne ya shirya gidana.
Hàlīmà	Halima ce ta shirya gidana.
	<u>Shēhù</u> yā aikō dà sàkōn nán nē?
Hàlīmà	Halima ta aiko da <u>sakon</u> nan ne?
àlkalāmī	Halima ta aiko da <u>alkalamīn</u> nan ne?
'yankunne	Halima ta aiko da 'yankunnen nan ne?
	Jiyā nē na <u>kàrbā</u> dà yamma.
dāwō	Jiya ne na <u>dawo</u> da yamma.
zō	Jiya ne na <u>zo</u> da yamma.
sāyā	Jiya ne na <u>saya</u> da yamma.
tāfī	Jiya ne na tafi da <u>yamma</u> .

rānā Jīya ne na tafī da rana.

darē Jīya ne na tafī da dare.

'Yankunnentà nē Mūsā ya ɗaukē?

kaī 'Yankunnenta ne Musa ya kaī?

sāyā 'Yankunnenta ne Musa ya saya?

gyārā 'Yankunnenta ne Musa ya gyara?

ganī 'Yankunnenta ne Musa ya ganī?

Yàushé nē tacē` zātā zō?

tāfī Yaushe ne tace zata tafī?

dāwō Yaushe ne tace zata dawo?

sāuka Yaushe ne tace zata sauka?

ɗaukā Yaushe ne tace zata ɗauka?

fīta Yaushe ne tace zata fīta?

Yàushé nē zā'ā fārā sanyī?

yaù Yau ne za'a fara sanyī?

gōbe Gobe ne za'a fara sanyī?

aikī Gobe ne za'a fara aikī?

tārō Gobe ne za'a fara taro?

GD 13.2 Variation Drill

Wā yazō gīdānā rānar Lahādī cīkīnkū?

jē Wa yaje gīdana ranar Lahadī cīkīnku?

ōfīs Wa yaje ofīs ranar Lahadī cīkīnku?

kāsuwā	Wa yaɓe <u>kasuwa</u> ranar Lahadi cikinku?
asibitī	Wa yaɓe asibitī ranar Lahadi cikinku?
	Mūsā yā d'auki <u>hulātā</u> dā sāfe.
alkalamī	<u>Musa</u> ya d'auki alƙalamina da safe.
Àsàbe	<u>Asabe</u> ta d'auki alƙalamina da safe.
Hālīmā	Halima ta d'auki <u>alkalamina</u> da safe.
abinci	<u>Halima</u> ta d'auki abincina da safe.
Bellò	Bello ya d'auki abincina dā <u>safe</u> .
rānā	Bello ya d'auki abincina da <u>rana</u> .
yamma	Bello ya d'auki abincina da yamma.
	Wàcè rānā zākā aiko dā hulātā?
(kē)	Wace rana <u>zaki</u> aiko da hulata?
(itā)	Wace rana <u>zata</u> aiko da hulata?
(sū)	Wace rana <u>zasu</u> aiko da hulata?
(kū)	Wace rana <u>zaku</u> aiko da hulata?
(shī)	Wace rana zai aiko da <u>hulata</u> ?
alkalamī	Wace rana zai aiko da <u>alkalamina</u> ?
dōkī	Wace rana zai aiko da dokina?

The suffix pronoun should agree with the subject of the verb in the following drill.

	<u>Sāhābī</u> yāzō dā 'yarsā dā sāfe.
Àsàbe	Asabe tazo da <u>'yarta</u> da safe.
yārò	<u>Asabe</u> tazo da yaronta da safe.
Bellò	<u>Bello</u> yazo da yaronsa da safe.

Àsàbe dà Sàhābī Asabe da Sahabī sunzo da yaronsu da safe.

uwā Asabe da Sahabī sunzo da uwarsu da safe.

Hālīmā Halima tazo da uwarta da safe.

Shēhū Shehu yazo da uwarsa da safe.

dokī Shehu yazo da dokinsa da safe.

Àsàbe Asabe tazo da dokinta da safe.

Wajen Mūsā ta kārḡā?

(shī) Wajen Musa ya karḡa?

(nī) Wajen Musa na karḡa?

(ka₁) Wajen Musa ka karḡa?

ka₁ Wajen Musa ka ka₁?

tāf₁ Wajen Musa ka taf₁?

daḡē Wajen Musa ka daḡe?

sāyā Wajen Musa ka saya?

Zaṇ sāyā wà mātātā 'yankunne.

dōkī Zan saya wa matata dok₁.

àlkalāmī Zan saya wa matata alƙalami.

yārō Zan saya wa yarona alƙala n₁.

'yā Zan saya wa 'yata alƙalami.

àkāwū Zan saya wa akawuna alƙalami.

UNIT 14

BASIC SENTENCES

Audu

he put, kept

robe

Where did you put Shehu's robe?

yā ajiyē

rīgā

Înā ka ajiye rīgar Shēhù?

Bello

box

In the box.

àkwàtì

À cikin àkwàtì.

A

lumber

the wooden one

The metal box or the wooden one?

kātākō

na kātākō

Àkwàtìn karfè kō na kātākō?

B

I'll be able

remembering

I can't remember ('I won't be
able remembering')

zan̄ iyā

tunāwā

Bā zan̄ iyā tunāwā ba.

A

stealing

beans

theft of beans

someone stole beans ('someone
made a theft of beans')Do you know that some beans were
stolen yesterday?

sātā

wākē

sātār wākē

anyī sātār wākē

Kāsan jiyā anyī sātār wākē?

B

at whose house
At whose house was it done?

à gidan wā
À gidan wā akà yí?

A

I don't know.

Nī bān sanī ba.

B

Well, I'm off to the market.

Tṑ, zaṅ tafi kāsuwā.

A

May you return safely!

Kà dāwō lāfiyā.

B

God grant [it to be so]!

Allāh yāsā̀. /allāyāsā̀./

NOTES

Note 14.1 /na/, /ta/

Note 14.1.1 /na/, /ta/ forms

Akwatɪn karfe ko na katako?

/na/ with high tone indicates 'the one (characterized by or pertaining to [the following word])'. /kātākō/ is 'lumber plank', so /na kātākō/ is 'the wooden one'. /na/ is another form of /n/ so that in the above sentence it parallels it:

a k w a t i n k a r f e
k o n a k a t a k o that is, akwatɪn katako

The corresponding form for /r/ is /ta/:

r i g a r S h e h u
k o t a B e l l o that is, rigar Bello

The endings for 'my', as in /^ùbānā/ 'my father' and /^ùwātā/ 'my mother' reflect these same forms. Here length is added. Compare /^ùbankā/, /^ùwankā/. /na/ and /ta/ may also be followed by independent pronouns.

Just as /na Hālīmā/ means 'Halima's' that is, 'masculine something or someone belonging to Halima', so /nātā/ means 'hers' (reference to something masculine). The /nā-/ - /tā-/ refer to the item possessed, the suffixes refer to the possessor. So /nākì/ 'yours' refers to a masculine object possessed by a female 'you'. Again the forms which are different from the others are those for 'mine': /nāwa/ 'mine' (masculine), /tāwa/ 'mine' (feminine). The /na/, /ta/ have low tone in these forms but high tone before the other suffix pronouns. The forms are:

Referring to something or someone of masculine gender

nāwa	mine
nākā	yours
nākì	yours
nāsā	his
nātā	hers
nāmù	ours
nākù	yours
nāsù	theirs

Referring to something or someone of feminine gender

tāwa	mine
tākā	yours
tākì	yours
tāsā	his
tātā	hers
tāmù	ours
tākù	yours
tāsù	theirs

The following shapes of /na/ and /ta/ have occurred:

<u>Full Forms</u>			<u>Short Forms</u>	
Before nouns and independent pronouns	Before /-wa/	Before other pronoun suffixes	Noun Suffix	'the'
na	nā-	nā-	-n	- ^à n
ta	tā-	tā-	-r	- ^à r

Note 14.1.2 /na/, /ta/ usage

a k w a t i n k a r f e
k o n a k a t a k o

This example, discussed in Note 14.1.1, illustrates the use of /na/ or /ta/ when no noun precedes. /na/ here might be more literally translated as 'the one of'.

Another usage is:

Àbincin nân na Shēhù nē. This food is Shehu's.

/na/ (or /ta/) is also used when the noun to which the /na/ refers is separated from it by another word:

wāken nân na Lawal these beans of Lawal's

Note that this is not the same construction as with /nē/ above.

Still another usage is that of a kind of emphatic apposition after /-n̄/, /-r̄/ the:

Înā gidan̄ na Àsàbé? Where's the house, that of
Asabe?

Note 14.2 Verb: /sātā/

Kasan jiya anyi satar wake?

/sātā/ is the verbal noun. The corresponding verb is /yā sātā/ 'he stole' (/mē ya sātā?/ 'what did he steal?'; with pronoun /yā sâcētā/ 'he stole it (f.)'; with noun /yā sâci gyādā/ 'he stole peanuts'). There is another verb /yā sâcē/ 'he stole (and took away'. Compare /cāukā/ and cāukē/, /āikā/ and aikā/.

GRAMMATICAL DRILL

GD 14.1 /na/ and /ta/

GD 14.1.1 /-̀n/ /-̀r/ Corresponding to 'the'

'Yar Àsàbe cẽ ta d'aukẽ gyàdar.

'yankunne

'Yar Asabe ce ta d'auke 'yankunnen.

kātākō

'Yar Asabe ce ta d'auke katakon.

ruwā

'Yar Asabe ce ta d'auke ruwan.

àbıncı

'Yar Asabe ce ta d'auke abıncın.

wākē

'Yar Asabe ce ta d'auke waken.

dōkî

'Yar Asabe ce ta d'auke dokın.

àlkalāmī

'Yar Asabe ce ta d'auke alkalamın.Wā ya sāyā makà hūlār?

kaı

Wa ya kaı maka hular?

ajiye

Wa ya ajiye maka hular?

GD 14.1.2 /n/ /r/ in NnN constructions

Àkwai àkwàtın kātākō à gidánkà?

ōfıshınkà

Akwaı akwatın katako a ofıshınkà?

ma 'aıkatarku

Akwaı akwatın katako a ma 'aıkatarku?Rıgar Àsàbe cẽ ka d'aukà?

ajiye

Rıgar Asabe ce ka ajiye?

kaı

Rıgar Asabe ce ka kaı?

sāyā

Rıgar Asabe ce ka saya?

maṇtā	Rīgar Asabe ce ka <u>mantā</u> ?
gyārā	Rīgar <u>Asabe</u> ce ka gyara?
	Wàcè irin <u>rīgā</u> zākà sàyá? ¹
àkwātì	Wane irin akwatì zaka saya?
hūlā	Wace irin <u>hula</u> zaka saya?
gīdā	Wane irin <u>gīda</u> zaka saya?
tābā	Wace irin <u>taba</u> zaka saya?
àlkalāmī	Wane irin <u>alkalamī</u> zaka saya?
	<u>Hūlarsà</u> cē Àmīnà ta d'aukā.
àlkalāmī	<u>Alkalaminsa</u> ne Amina ta d'auka.
'ya	' <u>Yarsa</u> ce Amina ta d'auka.
àkwātì	<u>Akwatinsa</u> ne Amina ta d'auka.
rīgā	<u>Rīgarsa</u> ce Amina ta d'auka.
dōkì	Dokinsa ne Amina ta d'auka.
	<u>Àbincin</u> Shēhù nē nān?
hūlā	<u>Hūlar</u> Shehu ce nan?
àkwātì	<u>Akwatɪn</u> Shehu ne nan?
mātā	<u>Matar</u> Shehu ce nan?
dōkì	<u>Dokin</u> Shehu ne nan?
rīgā	<u>Rīgar</u> Shehu ce nan?
dabbā	Dabbar Shehu ce nan?

¹ Note agreement of /wàcè/ with /rīgā/.

	Yàushè zā'ā gyārā <u>'yankunnéntà?</u>
gɪdā	Yaushe za'a gyara <u>gɪdanta?</u>
rīgā	Yaushe za'a gyara <u>rīgarta?</u>
àkwātī	Yaushe za'a gyara akwatinta?

GD 14.1.3 /na/ - /ta/ plus noun in alternative utterances

	<u>Yārōnkā</u> na ganī kō na Bèllò?
uwā	<u>Uwarka</u> na ganī ko ta Bello?
dōkī	<u>Dokinka</u> na ganī ko na Bello?
'yā	' <u>Yarka</u> na ganī ko ta Bello?
rīgā	<u>Rīgarka</u> na ganī ko ta Bello?
kātākō	<u>Katakōnka</u> na ganī ko na Bello?
wākē	Wakenka na ganī ko na Bello?

	<u>Àlbāshīnā</u> ya kārḡā kō na Àsàbè?
rīgā	<u>Rīgata</u> ya karḡa ko ta Asabe?
sākō	<u>Sakona</u> ya karḡa ko na Asabe?
tābā	<u>Tabata</u> ya karḡa ko ta Asabe?
àlkalāmī	Alkalamina ya <u>karḡa</u> ko na Asabe?

	'Yar Mūsā cè tazō, kō ta Àsàbè?
dāwō	'Yar Musa ce ta <u>dawo</u> , ko ta Asabe?
kaɪ	'Yar Musa ce ta <u>kaɪ</u> , ko ta Asabe?
ganī	'Yar Musa ce ta <u>ganī</u> , ko ta Asabe?
ajiyē	'Yar Musa ce ta <u>ajīye</u> , ko ta Asabe?
dāukā	'Yar Musa ce ta dāuka, ko ta Asabe?

	<u>Rìgar</u> Mammàn. cē nān, kō ta Sāhābī?
àbīncī	<u>Abīncīn</u> Mamman ne nan, ko na Sahabī?
gyàdā	<u>Gyadar</u> Mamman ce nan, ko ta Sahabī?
wākē	<u>Waken</u> Mamman ne nan, ko na Sahabī?
uwā	Uwar Mamman ce nan, ko ta Sahabī?

	<u>Àkwàtìn</u> Mūsā nè bàbba kō na Hālīmā?
rīgā	<u>Rigar</u> Musa ce babba ko ta Halima?
gīdā	<u>Gidan</u> Musa ne babba ko na Halima?
'yā	<u>'Yar</u> Musa ce babba ko ta Halima?
dōkī	<u>Dokin</u> Musa ne babba ko na Halima?
yārō	<u>Yaron</u> Musa ne babba ko na Halima?
sākō	Sakon Musa ne babba ko na Halima?

	<u>Àkwàtìn</u> Mūsā nè kō na Shēhù ka <u>ajiyé</u> ?
dāukā	Akwatin Musa ne ko na Shehu ka <u>dauka</u> ?
kai	<u>Akwatin</u> Musa ne ko na Shehu ka kai?
rīgā	<u>Rigar</u> Musa ce ko ta Shehu ka kai?
hūlā	<u>Hular</u> Musa ce ko ta Shehu ka kai?
àlkalāmī	Alkalamın Musa ne ko na Shehu ka kai?

GD 14.1.4 /na/ - /ta/ plus noun in other nominal positions
After /da/

	Yàushè zā'ā bānī <u>àlbāshīnā</u> dà na yārōnā?
àbīncī	Yaushe za'a bani <u>abīncīna</u> da na yarona?
rīgā	Yaushe za'a bani <u>rigata</u> da ta yarona?

àkwàtì Yaushe za 'a bani akwatina da na yarona?
 wākē Yaushe za 'a bani wakena da na yarona?

Before /nē/ - /cē/

Àbincin nān na Hālīmā nē.
 Shēhù Abincin nan na Shehu ne.
 tābā Taban nan ta Shehu ce.
 Amīnā Taban nan ta Amina ce.
 ruwā Ruwān nan na Amina ne.
 Shēhù Ruwan nan na Shehu ne.

In apposition

Înā àbincin na Àsàbé?
 'yā Ina 'yar ta Asabe?
 gīdā Ina gīdan na Asabe?
 rīgā Ina rīgar ta Asabe?
 wākē Ina waken na Asabe?
 uwā Ina uwar ta Asabe?
 'dā Ina 'dan na Asabe?
 'yankunne Ina 'yankunnen na Asabe?
 tābā Ina tabar ta Asabe?

Wāken nān na Lawāl dà kyāu?
 Àsàbe Waken nan na Asabe da kyau?
 àbinci Abincin nan na Asabe da kyau?
 Lawāl Abincin nan na Lawal da kyau?
 rīgā Rīgan nan ta Lawal da kyau?

Àsàbe Rìgan nan ta Asabe da kyau?

gídā Gídān nan na Asabe da kyau?

Lawàl Gídān nan na Lawal da kyau?

GD 14.1.5 /nā/ - /tā/ plus pronoun suffixes

Dòkìn nān nākà nē kō na Hālīmà nē?

gídā Gídān nan naka ne ko na Halima ne?

rīgā Rìgan nan taka ce ko ta Halima ce?

gyādā Gyadān nan taka ce ko ta Halima ce?

àlkalāmī Alkalamīn nan naka ne ko na Halima ne?

àkwātī Akwatīn nan naka ne ko na Halima ne?

tābā Taban nan taka ce ko ta Halima ce?

'yā 'Yan nan taka ce ko ta Halima ce?

Àbincīn nān nāwā nē.

(ka₁) Abincīn nan nākā ne.

(shī) Abincīn nan nashī ne.

(itā) Abincīn nan nata ne.

(mū) Abincīn nan namu ne.

(sū) Abincīn nan nasu ne.

Repeat above drill with /rīgā/ for /àbincī/.

Ìnā ya ajiye sākōn nāwā?

(ka₁) Ina ya ajiye sakon nākā?

(itā) Ina ya ajiye sakon nata?

(kē) Ina ya ajiye sakon nakɪ?

(sū) Ina ya ajiye sakon nasu?

Repeat above drill with /rīgā/ for /sākō/.

GD 14.2 Variation Drill

Dōkɪn Àsàbè yā warkè.

'yā 'Yar Asabe ta warke.

zō 'Yar Asabe ta zo.

tāfɪ 'Yar Asabe ta tafɪ.

dāwō 'Yar Asabe ta dawo.

Àkwai wākē à kāsuwā.

gɪdānā Akwai wake a gidana.

Amɪrkā Akwai wake a Amirka.

kō'ina Akwai wake a ko'ina.

ruwā Akwai ruwa a ko'ina.

àbinci Akwai abinci a ko'ina.

mutānē Akwai mutane a ko'ina.

Hālīmā tā kai wākē gidan Shēhū.

ma'aikatarμū Halima ta kai wake ma'aikatarmu.

asibitī Halima ta kai wake asibiti.

kāsuwā Halima ta kai wake kasuwa.

ōfis Halima ta kai wake ofis.

	Idan yārōnā yā <u>dāwō</u> , shīkēnan.
tāfī	Idan yarona ya <u>tafī</u> , shīkenan.
kaī	Idan yarona ya <u>kaī</u> , shīkenan.
sāyā	Idan yarona ya <u>saya</u> , shīkenan.
ḍaukā	Idan yarona ya <u>ḍauka</u> , shīkenan.
ajiye	Idan yarona ya ajiye, shīkenan.

UNIT 15

BASIC SENTENCES

Audu

I'll go, I'm about to go
the day after tomorrow

zā̀nì

jībì

Did anyone tell you I'm going to
Lagos the day after tomorrow?

An gayà makà zā̀nì Lēgàs jībì?

Bello

there isn't anyone who
No one told me.

bā` wandà

Bā` wandà ya shaìdā minì.

A

course

kwaš

I'm going to take a course
teaching

zàn yì kwaš

mālantà

I'm going to take a course in
teaching.

Zàn yì kwaš nē na mālantà.

B

Is Yusufu going, too?

Yūsufù mā zā̀shì nē?

A

he's sure, certain

yā tabbātā

Perhaps, I'm not sure.

Wàtākìlā, bān tabbātā ba.

B

When are you coming back?

Yàushè zākà dāwó?

A

one like
month

kāmā

watā

After about ('the like of')
two months.

Bāyan kamaṛ watā biyu.

B

Some [others] from our office
are going, too.

Wasu dàgà òfìshinmù mā zāsù.

A

he learned

yā kōyō

What are they going to study?

Mè zāsù kōyō?

B

I don't know.

Bàn sanī ba.

NOTES

Note 15.1 Verb: /zā-/ 'go, about to go'

Ku nawa zāku Ingila baɗi?

An gaya maka zāni Lagos jibi?

Yusufu ma zāshī ne?

Wasu daga ofishinmu ma zāsù.

These are examples of a verb meaning 'go', /zā-/, which takes suffixes rather than prefixes. The forms are:

zāni	I'm going, I'm going to go
zāka	you're going, you're going to go
zāki	you (f.) are going, you (f.) are going to go
zāshi	he's going, he's going to go
zāta	she's going, she's going to go
zāmu	we're going, we're going to go

zā̀ku	you (pl.) are going, you (pl.) are going to go
zā̀su	they're going, they're going to go
zā̀'ā	going is being done or about to be done (by some one or more)

This verb refers only to present or future time. The verb itself has a long vowel with falling (high-low) tone. The suffixes, which indicate the subject, have high tone when the verb is by itself or the last word in the sentence. When another word follows, the suffix pronoun may have low tone. While the suffixes to this verb will be consistently left unmarked, as if high tone, in this course, the possible alternative form in low tone should be kept in mind and imitated when heard: /zā̀ni kāsūwā/ or /zā̀ni kāsūwā/ 'I'm on my way to market'.

This verb /zā̀-/ and its use must be distinguished from the /zā-/ prefix (Note 8.1) which indicates future time. This future prefix (another form of the same root as /zā̀-/ 'go') also has suffix pronouns but is regularly followed by a verb form: /zāsù gayā̀ minì/ 'they will tell me', /zāmù zō/ 'we'll come'. The verb following this prefix may, of course, be a verb 'to go', as /zai jē/ or /zai tafi/ 'he'll go'. Note that the pronouns after /zā-/ 'will, shall' are low tone and some differ in form from those after /zā̀-/ 'go'; /zan dāwō/ 'I'll return' but /zā̀ni/ 'I'm going'; /zai dāwō/ 'he'll return' but /zā̀shi/ 'he's going'.

Compare the usage of /zā̀-/ 'go' and /zā-/ 'will, shall' in the following sentences:

Zā̀ni kōyō.	I'm going [in order] to learn.
Zan kōyō.	I'll learn.
Yāushē zā̀ka kwas na mā̀lantà?	When are you going [in order] to [take] the course in teaching?

Yàushè zākà yí kwas
na mālántà?

When will you take the
course of teaching?

After /zā-/ nouns may be used adverbially: 'I'm going to learning', 'you're going to a course', etc. After /zā-/ (future) a verb is generally used (though in situations where /yí/ occurs, a construction without it may sometimes also be used).

Note 15.2 /nā/ 'is'

- a) Kullum ana kaishi.
Ina zato matata ma zatazo.
- b) Ina tsoron kada su tafi da yara.
Suna lafiya kalau.
Yana gabas da kasuwa.
Yaronka na kusa?
'Yarka nā nan?

/nā/ may occur after a pronoun (/í-/ 'I', /a-/ 'someone', /ya-/ 'he' /su-/ 'they') or after a noun (/yārònkà/, /'yarkà/). It may be followed by a verbal noun (/zàtō/ 'thinking'), by certain verbs (as /kaí/), as illustrated in group a), or by other nouns or adverbial expressions, as in group b). /tsòrō/ is a noun 'fear' or 'fearing' not a verb.

/nā/ may conveniently be translated 'is/are in a given state or position': /yanā kaishì/ 'he is taking him', /yanā lāfiyā/ 'he is in a state of well-being', /yanā gabàs/ 'it's to the east'.

The forms of the pronouns with /nā/ may be seen from the following:

inā	munā
kanā	kunā
kinā	
yanā	sunā
tanā	anā

Followed by a verbal noun these are the equivalent of an English present tense:

inā ganī	I am seeing	munā ganī	we are seeing
kanā ganī	you (m.) are seeing	kunā ganī	you are seeing
kinā ganī	you (f.) are seeing		
yanā ganī	he is seeing	sunā ganī	they are seeing
tanā ganī	she is seeing	anā ganī	one sees

Since /ganī/ is a noun, it will be followed by /n/ plus noun or pronoun:

inā ganin dōkin	I am seeing the horse
inā ganinsā	I am seeing him
inā tsōron dōkin	I'm afraid of the horse
inā tsōronsā	I'm afraid of him

Drills of this unit are restricted to /nā/ followed by a verbal noun. Further details are given in Note 16.1.

Examples of verbal nouns are:

Verb:

Verbal Noun:

dāukā (ē/1)	dāukā / dāukā
barī	barī
ganī	ganī
kirā	kirā
zō	zuwā
tāfī	tāfīyā
jī	jī

Other words which may correspond to English 'is' should not be confused with /nā/. One of these is /ākwai/ meaning 'there is,

there are'. There is also /nē/ ~ /cē/ (Note 13.1), which may be used for 'is' in such expressions as /wannàn òfìshìnmù nē/ 'this is our office', /shī nē/ 'it is he', /karyā cē/ 'it's a lie'. Contrast /inā nē/ 'where is he?' and /yanà nan/ 'he's here' (using /nā/). Some further examples of /nē/ after a clause are found in the Basic Sentences of this unit.

Note 15.3 /wandà/

ba wanda

/wandà/ is /wā/ 'who' plus /n/ plus /dà/. The construction is the same as /lōkàcìn dà/.

Note 15.4 /kwaš/

Zan yī kwas ne na malanta.

The /na/ here refers back to /kwaš/: /kwaš... na mālantà/. (See Note 13.1.) /kwaš/ does not pattern quite like other nouns in the language and does not take /-n/ as a suffix. Compare /ùbanmù/ 'our father' but /kwaš dà mū/ 'our course'.

Note 15.5 /kāmā/

Bayan kamar wata biyu.

/kāmā/ is 'likeness, similarity' even 'appearance'. /sun yī kāmā/ is 'they're alike'; /māi kāmā dà shī/ 'one like him' literally 'possessor of likeness with him' (see Note 19.2 for /māi/). /kamar/ (/kāmā/ plus /r/) corresponds to English expressions such as 'like', 'about' (in the sense of 'approximately'), etc.: /kamaršà/ 'his like, like him, one like him', /kamar àkàwū/ 'like a clerk', /kāmātā/ 'like me'. (This is the regular NnN construction.) Some examples from the drills with a /dà/ phrase and a verb clause coming after the /r/ are:

Kamar da wane lokaci zata kasuwa?

About what time is she going
to market?

Naji kamar ance zata Ingila no.

Didn't I hear something to the effect ('the like of it being said') that she's about to go to England?

Note 15.6 /tabbātā/

Watakila, ban tabbata ba.

/yā tabbātā/ means 'he has come to be certain',. The perfective, like that of /sanī/, corresponds to an English present: 'I'm not certain', 'he's certain'.

GRAMMATICAL DRILL

GD 15.1 Verb /zā-/

asibitī	Yārā dà yawā zāsu <u>Amirkā</u> .
kāsuwā	Yara da yawa zasu <u>asibitī</u> .
ōfis	Yara da yawa zasu <u>kasuwa</u> .
ma'aikātā	<u>Yara</u> da yawa zasu ofis.
mak'wabtansa	<u>Ma'aikata</u> da yawa zasu ofis.
	Mak'wabtansa da yawa zasu ofis.
Amirkā	Kin tabbātā zāshī <u>asibitī</u> ?
aikī	Kin tabbata zashī <u>Amirka</u> ?
nēmansa	Kin tabbata zashī <u>aikī</u> ?
jībī	Kin tabbata zashī <u>nemansa</u> ?
kō'inā	Kin tabbata zashī <u>jībī</u> ?
kwaś	Kin tabbata zashī <u>ko'ina</u> ?
Lēgas	Kin tabbata zashī <u>kwās</u> ?
	Kin tabbata zashī Legas?
Lēgās	Wandā zāshī <u>Amirkā</u> yā tafī.
kwaś	Wanda zashī <u>Legas</u> ya tafī.
	Wanda zashī <u>kwās</u> ya tafī.

cikinsu
tarō
watakila
yau

Wanda zashi cikinsu ya tafi.
Wanda zashi taro ya tafi.
Wanda zashi watakila ya tafi.
Wanda zashi yau ya tafi.

Ingila
can
kwas
asibiti

Cikin watan gobe zani Legas.
Cikin watan gobe zani Ingila.
Cikin watan gobe zani can.
Cikin watan gobe zani kwas.
Cikin watan gobe zani asibiti.

gida
aiki
ma'aikatar ku
asibiti

Kamar da wane lokaci zata kasuwa?
Kamar da wane lokaci zata gida?
Kamar da wane lokaci zata aiki?
Kamar da wane lokaci zata ma'aikatar ku?
Kamar da wane lokaci zata asibiti?

malanta
kafinta
asibiti
jibi

Zani koyo aikin akawu watan gobe.
Zani koyo aikin malanta watan gobe.
Zani koyo aikin kafinta watan gobe.
Zani koyo aikin asibiti watan gobe.
Zani koyo aikin asibiti jibi.

(ke)
(su)
yau
gobe
jibi

Yaushe zaka kwas na malanta?
Yaushe zaki kwas na malanta?
Yaushe zasu kwas na malanta?
Yau zasu kwas na malanta?
Gobe zasu kwas na malanta?
Jibi zasu kwas na malanta?

(ita)
(mu)
(ni)
(su)
(ku)

Watakila zashi Amirka jibi.
Watakila zata Amirka jibi.
Watakila zamu Amirka jibi.
Watakila zani Amirka jibi.
Watakila zasu Amirka jibi.
Watakila zaku Amirka jibi.

	Mè yasā` jībī bà zāka <u>kāsuwā</u> bá?
ōfīs	Me yasa jībī ba zaka <u>ofīs</u> ba?
Lēgās	Me yasa jībī ba zaka <u>Legas</u> ba?
asībītī	Me yasa jībī ba zaka <u>asībītī</u> ba?
gīdānsā	Me yasa jībī ba zaka <u>gīdānsa</u> ba?
can	Me yasa jībī ba zaka <u>can</u> ba?
kō'īnā	Me yasa jībī ba zaka <u>ko'īna</u> ba?

	<u>Nā</u> jī kāmār ancē` zāta Ingilā kō?
(kaī)	<u>Ka</u> jī kamar ance zata Ingila ko?
(shī)	<u>Ya</u> jī kamar ance zata Ingila ko?
(kē)	Kinjī kamar ance <u>zā</u> ta Ingila ko?
(shī)	Kinjī kamar ance <u>zashī</u> Ingila ko?
(sū)	Kinjī kamar ance <u>zasu</u> Ingila ko?
(nī)	Kinjī kamar ance <u>zanī</u> Ingila ko?
(mū)	Kinjī kamar ance <u>zamu</u> Ingila ko?

GD 15.2 /nā/ plus verbal noun.

	Mūsā yanā dāukān <u>ākwātī</u> .
P	<u>Musa</u> yana dāukansa.
Àsābe	Asabe tana dāukansa.
gyāḍā	<u>Asabe</u> tana dāukan gyāḍa.
Shēhū	Shehu yana dāukan <u>gyāḍa</u> .
P	Shehu yana dāukanta.
kātākō	Shehu yana dāukan katako.
Hālīmā dà Shēhū	Halima da Shehu suna dāukan <u>katako</u> .
P	<u>Halima da Shehu</u> suna dāukansa.
(mū)	Muna dāukansa.
karfē	Muna dāukan <u>karfe</u> .
P	Muna dāukansa.

	Lawal yanā nēman <u>dōkī</u> .
P	<u>Lawal</u> yana nemansa.
Àsābe	Asabe tana nemansa.

Hālīmā	Asabe tana neman <u>Halima</u> .
P	<u>Asabe</u> tana nemanta.
Mūsā	Musa yana nemanta.
māsīnjā	<u>Musa</u> yana neman masinja.
Mūsā dà Bello	Musa da Bello suna neman <u>masinja</u> .
P	<u>Musa da Bello</u> suna nemansa.
(mū)	Muna <u>nemansa</u> .
àbīncī	Muna neman abinci.

	Àsàbè tanā kīrān yārōntà.
P	<u>Asabe</u> tana kiransa.
Mūsā	Musa yana kiransa.
uwarṣā	Musa yana kiran <u>uwarṣa</u> .
P	<u>Musa</u> yana kiranta.
Mūsā dà Shēhū	Musa da Shehu suna kiranta.
yārā	Musa da Shehu suna kiran <u>yara</u> .
P	<u>Musa da Shehu</u> suna kiransu.
(mū)	Muna kiransu.
dabbōbī	Muna kiran <u>dabbobi</u> .
P	Muna kiransu.

	Hālīmā tanā ganin àbīncīn.
àlkalāmī	Halima tana ganin <u>alkalamīn</u> .
dōkī	Halima tana ganin <u>dokīn</u> .
àkwātī	Halima tana ganin <u>akwatīn</u> .
gīdā	Halima tana ganin <u>gīdān</u> .
ma 'aīkātā	Halima tana ganin ma 'aīkātān.

	Inā jīn tsōron zuwā kāsūwā.
(shī)	<u>Yana</u> jin tsoron zuwa kasuwa.
(ītā)	<u>Tana</u> jin tsoron zuwa kasuwa.
(sū)	<u>Suna</u> jin tsoron zuwa kasuwa.
(kē)	<u>Kina</u> jin tsoron zuwa kasuwa.
(kū)	<u>Kuna</u> jin tsoron zuwa kasuwa.
(mū)	<u>Muna</u> jin tsoron zuwa kasuwa.
(kaī)	Kana jin tsoron zuwa kasuwa.

	<u>Àsàbè</u> tanā sàukā dāgà dōkī.
Shēhù	<u>Shehu</u> yana sauka daga doki.
(nī)	<u>Ina</u> sauka daga doki.
(ka₁)	<u>Kana</u> sauka daga doki.
(kē)	Kina sauka daga doki.

UNIT 16

BASIC SENTENCES

Audu

How do you do.

Sànnu dà rānā.

Bello

How do you do..

Yāwā, sànnu kàdā.

A

I'm going

inā tàfīyā

he met, collected, was
joined; (with: /dā/);
was finished

yā gāmu

[It was as] I was going along
that I met your wife.

Inā tàfīyā na gāmu dà mātārka.

B

She returned from the hospital.

Tā dāwō dàgà asìbitī nē.

A

they're going

sunā tàfīyā

receiving

karbā / kārḅā

medicine

māgānī

Was she (and the others) going
to get medicine?

Sunā tàfīyā karḅan māgānī nē?

B

stomach

cīkī

he became old

yā tsūfā

Yes, she's in an advanced state
of pregnancy.

Ì, cīkīn nātā ya fārā tsūfā.

A

arrival; confinement
(woman's)

sāukā

When do they think she is due?

Yàushè akè zàton sàukàrtà?

B

end

kàrshē

this

wannàn

Perhaps at the end of this
month.

Wàtàkìlā kàrshen wannàn watàn.

A

he delivered

yā sàukā (ē/1)

May God deliver her safely.

Allāh yā sàukētā lāfiyā.

B

Amen.

Āmin.

NOTES

Note 16.1 /nā/: Verbal nouns and Verb forms.

Ina tafiya na gamu da matarka.

Suna tafiya karɓan magani ne?

Note 15.2 indicated the use of /nā/ along general lines. The present note is concerned with the form of the verb found after it.

There are two main categories into which the forms after /nā/ fall. In one category are those verbs which have the same form after /nā/ as after the person-aspect prefixes (/yā/ etc.) when a pronoun or noun follows. For example:

Perfective

yā aikōnì

yā fārāshì

Progressive

yanā aikōnì

yanā fārāshì

yā gōdè masà

yanà gōdè masà

yā sāshì

yanà sāshì

yā shiryāsu

yanà shiryāsu

Note that both verbs having a direct object and verbs followed by /ma-/ may fall into this category. All of these verbs differ in form after /yā-/ and /yanà-/ when no pronoun or noun follows. In this case the verb has a suffix /-wā/. For example:

yā fārā

yanà fārāwā

yā gōdè

yanà gōdēwā

yā gyārā

yanà gyārāwā

yā 1yā

yanà 1yāwā

yā sā

yanà sāwā

This /-wā/ indicates an indefinite object. Action is being performed but the object of the action is not specified (in the verb form or after it-it may, however, be specified before it). The /-wā/ always has a low tone before /-wā/ (see examples below). The verb form in /-wā/ may be used as a noun, as in /yā fārā ajìyēwā/ 'he began putting [things] away'. Compare /yā fārā aikìn/ 'he began the work'.

The other major type of verb is that which does not occur as a verb after /yanà/. Instead, a verbal noun based on the same stem is used. This verbal noun does not take an object, as do the verb forms, but is followed by /n/ (or /r/) plus noun or pronoun when appropriate. Compare:

PerfectiveProgressive

yā àikā

yanà aikansà

yā àikēshì

yanà aikan yārò

yā àikì yārò

yā kàrḅā	yanà karḅā
yā kàrḅēshì	yanà karḅansà
yā sātā	yanà sātā
yā sâcēshì	yanà sātānsà
yā sâcì dōkì	yanà sātān dōkì
yā tāmḅayā	yanà tāmḅayā
yā tāmḅayēshì	yanà tāmḅayārsà

There are, of course, many verbs which do not take direct objects. These may fall into either category. Some with verbal nouns are:

yā dāmu	yanà dāmuwā
yā tāfì	yanà tāfìyā
yā zō	yanà zuwā

Some verbs may belong to the first category but there may also be a verbal noun on the same stem, used as in the second category. For example:

yā gyārā	yanà gyārāshì	yanà gyārānsà
----------	---------------	---------------

In most cases, however, the verbal noun will have a different meaning from the verb itself:

yā ajìyēshì	he put it down
yanà ajìyēshì	he's putting it down
yanà ajìyēwā	he's putting something down
àjìyā	something put into safe-keeping
yā shaidā masà	he informed him
shaidā	testimony (a witness)

Contrast /sātā/ 'theft' a verbal noun associated with a verb of the second category (/yā sâcēshì/ 'he stole it'): /yanà sātānsà/

'he's stealing it'. (There's also /yanà sácěwā/ 'he's stealing' from a related verb of the first category.)

Following is a list, in two parts, of most of the verbs which occurred in the units to this point, showing the forms used after /nā/. The tones of the base verb are taken into consideration in the arrangement.

1. Verbs using the verb form or the form with /-wā/ after /nā/

	<u>Verb Form</u>	<u>Form with /-wā/</u>
high-low	cē`	cěwā
	_____	daděwā
	fārā` (a)	fārāwā
	gayā`	_____
	gōdē` (e)	gōdēwā
	gyārā` (a)	gyārāwā ¹
	_____	hūtāwā
	iyā` (a)	iyāwā
	sā`	sāwā
	shiryā` (a)	shiryāwā
	tunā` (a)	tunāwā
	_____	warkēwā
high-low-high	ajiyē` (e)	ajiyēwā
	ɖaùkē` (e)	ɖaùkēwā
	mañtā` (a)	mañtāwā

¹ This verb also has a verbal noun /gyārā/ which is used after /nā/.

	shaɪɗā (a)	_____
	tabbàtā (a)	tabbàtāwā
high/		
high-high	aɪkō (o)	aɪkōwā
	_____	dāwōwā
	kaɪ	kaiwā
	tahō	tahōwā

2. Verbs which regularly have a verbal noun after /nā/. /n/ is added in parentheses to indicate that the verbal noun is masculine, /r/ that it is feminine.

	<u>Verb Form</u> (not used after /nā/)	<u>Verbal Noun</u>
low-high	àɪkā (ē/1)	aɪkā (n)
	ɗàukā (ē/1)	ɗaukā (n) / ɗaukā (n)
	fìtā	fìtā (r)
	hàrbā (ē/1)	hàrbā (n)
	kàrɓā (ē/1)	kàrɓā (n) karɓā (n)
	nēmā (ē/1)	nēmā (n)
	sāmā (ē/1)	sāmā
	sātā (ē/1)	sātā (n)
	sàuka	sàukā (r)
	sàyā (ē/1)	sàyē (n)
	tàmbàyā (ē/1)	tàmbayā (r) 1

1 /tàmɓàɣāwā/ is also used. Also /tàmɓayā/ (n).

	dāmu	dāmuwā
	gāmu	gāmuwā (áà)
	tāfī	tāfīyā (r)
high / high-high	ganī (gan)	ganī (n)
	jī	jī` (n)
	kīrā	kīrā (n)
	kōyō	kōyō (n)
	kwānā	kwānā (n)
	sō	sō` (n)
	tsūfā	tsūfā
	yī	yī` (n)
	zō	zuwā

Special mention may be made of a few verbs. /gaìdà/ (/gaidà/) is used before nouns, /gàishē/ before pronouns after /nā/. There is also a verbal noun, but this is used with /yī/: /yanā yī` masà gaisuwā/ 'he's paying his respects to him'.

/bā/ 'give' is usually used with /dà/ after /nā/: /yanā bā dà abīncī/ 'he's giving food'.

The verb /jē/ is not used after /nā/.

Note 16.2 Verb: Plural

Suna tāfiya karɓan maganī ne?

The use of /sunā/ 'they were' to refer to the wife in the Basic Sentence dialogue indicates the wife and any others who may have been with her. A noun, such as a proper name, may be used along with the plural pronoun: /Asabe suna tāfiya/ 'Asabe (and those with her) are (or were) going'.

Note that the progressive here refers to the past in the context. This illustrates the fact that the progressive is an aspect, not a tense.

GRAMMATICAL DRILL

GD 16.1 /nā/

GD 16.1.1 /nā/ with pronoun prefix

	Kullum yanā tafiya <u>kāsuwā</u> da yamma.
ōfis	Kullum yana tafiya <u>ofis</u> da yamma.
gida	Kullum yana tafiya <u>gida</u> da yamma.
aiki	Kullum yana tafiya <u>aiki</u> da yamma.
asibiti	Kullum <u>yana</u> tafiya asibiti da yamma.
(ita)	Kullum <u>tana</u> tafiya asibiti da yamma.
(su)	Kullum <u>suna</u> tafiya asibiti da yamma.
(mu)	Kullum muna tafiya asibiti da yamma.

	<u>Tanā</u> tafiya karɓan māgani.
(su)	<u>Suna</u> tafiya karɓan magani.
(ka)	<u>Kana</u> tafiya karɓan magani.
(shi)	<u>Yana</u> tafiya karɓan magani.
(ke)	Kina tafiya karɓan <u>magani</u> .
abinci	Kina tafiya karɓan <u>abinci</u> .
sako	Kina tafiya karɓan <u>sako</u> .
wake	Kina tafiya karɓan <u>wake</u> .
albashi	Kina tafiya karɓan <u>albashi</u> .

	Yanā gamuwā da <u>sū</u> kullum.
yara	Yana gamuwa da <u>yara</u> kullum.
dabbobi	Yana gamuwa da <u>dabbobi</u> kullum.
Musa	<u>Yana</u> gamuwa da Musa kullum.
(ni)	<u>Ina</u> gamuwa da Musa kullum.

(mū)	<u>Muna</u> gamuwa da Musa kullum.
(an)	Ana gamuwa da Musa kullum.
	Inā zuwā karḡan <u>àbinci</u> à gidansa.
gyàdā	Ina zuwa karḡan <u>gyada</u> a gidansa.
àkwàtì	Ina zuwa karḡan <u>akwatì</u> a gidansa.
kātākō	Ina zuwa karḡan <u>katako</u> a gidansa.
māgānī	Ina zuwa karḡan <u>maganì</u> a gidansa.
tābā	Ina zuwa karḡan <u>taba</u> a gidansa.
	Àlì yanā dawōwā dàgà <u>kāsuwā</u> .
aikì	Alì yana dawowa daga <u>aikì</u> .
asìbìtì	Alì yana dawowa daga <u>asibitì</u> .
Ingilā	Alì yana dawowa daga <u>Ingila</u> .
gidānā	<u>Alì</u> yana dawowa daga gidana.
Hālīmā	<u>Halima</u> tana dawowa daga gidana.
yārā	Yara suna dawowa daga gidana.
	Shēhù yanā tahōwā <u>gidā</u> .
ōfìs	Shehu yana tahowa <u>ofis</u> .
ma'aikatarμū	Shehu yana tahowa <u>ma'aikatarμu</u> .
tārō	Shehu yana tahowa <u>taro</u> .
yau	Shehu yana tahowa <u>yau</u> .
yānzū	Shehu yana tahowa <u>yanzu</u> .
gōbe	Shehu yana tahowa <u>gobe</u> .
	Lawāl yanā gāmuwā dà <u>kāfintā</u> .
P	<u>Lawal</u> yana gamuwa da shì.
Hālīmā	Halima tana gamuwa da <u>shì</u> .
dōkì	<u>Halima</u> tana gamuwa da dokì.
Àsābe	Asabe tana gamuwa da <u>dokì</u> .
P	Asabe tana gamuwa da <u>shì</u> .
yārā	<u>Asabe</u> tana gamuwa da yara.
Mammān	Mamman yana gamuwa da <u>yara</u> .
P	Mamman yana gamuwa da su.

sàkòn	Mammàn yanà tambàyāwā.
àbincín	Mamman yana tàmбайān <u>sakon</u> .
yāran	Mamman yana tambayan <u>abincin</u> .
màigìdān	Mamman yana tambayan <u>yanan</u> .
	Mamman yana tambayan maigidan.
aikín	Shēhu yanà farāwā.
gyāran	Shehu yana fara <u>aikin</u> .
ajiyēwā	Shehu yana fara <u>gyaran</u> .
kōyō	Shehu yana fara <u>ajiyewa</u> .
	Shehu yana fara koyo.
rīgartà	Àsàbè tanà gyārāwā.
'yankūnmentà	Asabe tana gyara <u>rigarta</u> .
àbinci	Asabe tana gyara <u>'yankunnenta</u> .
gìdā	Asabe tana gyara <u>abinci</u> .
àkwàtì	Asabe tana gyara <u>gida</u> .
àlkalāmī	Asabe tana gyara <u>akwatì</u> .
	Asabe tana gyara alƙalamì.
àbinci asibitì	Yarōnā yanà kaiwā.
sàkòn	Yarona yana kai <u>abinci</u> asibitì.
dōkìn	Yarona yana kai <u>sakon</u> asibitì.
hūlar	Yarona yana kai <u>dokin</u> asibitì.
dabbōbìn	Yarona yana kai <u>hular</u> asibitì.
mātātā	Yarona yana kai <u>dabbobin</u> asibitì.
(sū)	Yarona yana kai <u>matata</u> asibitì.
(itā)	Yarona yana kaisu asibitì.
	Yarona yana kaita asibitì.
dabbōbī	Yanà shiryà gyàdār dà ya sàyā.
wākē	Yana shirya <u>dabbobin</u> da ya saya.
tābā	Yana shirya <u>waken</u> da ya saya.
kātākō	Yana shirya <u>tabar</u> da ya saya.
	Yana shirya katakon da ya saya.

(itā)

Mammān

Hālīmā

yārā

Māsinjā yanā shaidā masà sàkon.

Masinja yana shaida mata sakon.Mamman yana shaida mata sakon.Halima tana shaida mata sakon.

Yara suna shaida mata sakon.

Shēhū

mātarsā

māsinjā

Hālīmā tanā gayā wà uwartā sàkon.Shehu yana gaya wa uwarta sakon.Shehu yana gaya wa matarsa sakon.Shehu yana gaya wa masinja sakon.

P

mantāwā

sàkon

Mammān yanā mantā hūlarsā.Mamman yana mantata.Mamman yana mantawa da ita.

Mamman yana mantawa da sakon.

P

tunāwā

Shēhū

Hālīmā tanā tunā Mūsā.Halima tana tunashi.Halima tana tunawa da shi.

Halima tana tunawa da Shehu.

àlkalāmī

àbinci

rīgātā

kōmai

mātātā

Inā zuwā ofis dà dōkīnā.Ina zuwa ofis da alƙalami.Ina zuwa ofis da abinci.Ina zuwa ofis da rigata.Ina zuwa ofis da komai.

Ina zuwa ofis da matata.

àbinci

wākē

'yankunne

kātākō

gyādā

Àsàbè tanā sātān tābā.Asabe tana satan abinci.Asabe tana satan wake.Asabe tana satan 'yankunne.Asabe tana satan katako.

Asabe tana satan gyada.

	Kullum anā <u>kaishī</u> makarantā.	<i>school</i>
(itā)	Kullum ana <u>kaīta</u> makaranta.	
(kaī)	Kullum ana <u>kaika</u> makaranta.	
(sū)	Kullum ana <u>kaisū</u> makaranta.	
(mū)	Kullum ana <u>kaimu</u> makaranta.	
(nī)	Kullum ana <u>kaini</u> makaranta.	

GD 16.1.2 Noun plus /nā/

	<u>Yārōnkā</u> nā kusá?
Bellò	<u>Bello</u> na kusa?
'yarkā	' <u>Yarka</u> na kusa?
uwartā	<u>Uwarta</u> na kusa?
bābban ākāwū	<u>Babban akawu</u> na kusa?
gidankā	<u>Gidanka</u> na kusa?
māsinjā	<u>Masinja</u> na <u>kusa</u> ?
nan	<u>Masinja</u> na nan?
mātarkā	<u>Matarka</u> na nan?
māgānin	<u>Maganin</u> na nan?
	<u>Yārōnkā</u> nā gidan Shēhū nē?
Mūsā	<u>Musa</u> na gidan Shehu ne?
dōkin	<u>Dokin</u> na gidan Shehu ne?
māsinjā	<u>Masinja</u> na gidan Shehu ne?
uwartā	<u>Uwarta</u> na gidan Shehu ne?
yāran	<u>Yaran</u> na gidan Shehu ne?
ālkalamīn	<u>Alkalamīn</u> na gidan Shehu ne?
	' <u>Yarkā</u> mā nā kāsūwā.
(kē)	' <u>Yarki</u> ma na kasuwa.
(shī)	' <u>Yarsa</u> ma na kasuwa.
(sū)	' <u>Yarsu</u> mā na kasuwa.
(itā)	' <u>Yarta</u> ma na kasuwa.
(kū)	' <u>Yarku</u> ma na kasuwa.
(mū)	' <u>Yarmu</u> ma na kasuwa.

GD 16.2 Variation Drill

Àsàbe	<u>Rìgar Shēhù</u> cē wánnàn.
àkwàtì	<u>Rìgar</u> Asabe ce wannan.
àlkalāmī	<u>Akwatīn</u> Asabe ne wannan.
dōkī	<u>Alkalamin</u> Asabe ne wannan.
'yā	<u>Dokīn</u> Asabe ne wannan.
gīdā	<u>'Yar</u> Asabe ce wannan.
tābā	<u>Gīdan</u> Asabe ne wannan.
àbīncī	<u>Tabar</u> Asabe ce wannan.
	Abīncīn Asabe ne wannan.

UNIT 17

BASIC SENTENCES

Audu

illness, disease,
pain, injury
Ali, my stomach hurts.

cīwō

Àlì, cikīnā nā cīwō.

Bello

you're not going
You're not going anywhere
(from here) [no matter
how you feel].

bākā tāfiyā

Bākā tāfiyā kō'inā daga nan.

A

he ran
And what if I ran away?

yā gudù

Ìdan na gudù fá?

B

I'm not going
policeman
Can't I go call a policeman?

bānā tāfiyā

ɗansandā

Bānā tāfiyā in kira ɗansandā?

A

this way, thus
he sat
Am I to sit like this with
this pain?

hakā

yā zaunā

Hakā zañ zaunā dà cīwòn?

B

What do I care?

Inā ruwānā?

A

extremely; (with neg.)
(not) at all

dà gaskē

school
Isn't your daughter going to
school at all?

makarantā
Dà gaskē nè 'yarkà bātā
tāfiyā makarantā?

B

Who told you that?

Wā ya gayā makā?

A

they say
I just hear what they say.

anā fadī
Nāji nè anā fadī.

B

lie
It's a lie!

karyā
Karyā nè.

NOTES

Note 17.1 /bā-/ - Negative Progressive

Baka tafiya ko'ina daga nan.

Bana tafiya in kira dansanda?

'Yarka bata tafiya makaranta?

/bā-/ with a suffix pronoun followed by a verbal noun is the negative progressive '(so-and-so) is not (doing such-and-such)'. It is the negative counterpart of /nā/ plus verbal noun (see Notes 15.2, 16.1). The suffix pronouns after /bā-/ always have low tone. The more usual forms (using /zuwā/ as an example of a verbal noun) are:

bānì zuwā I'm not coming

bāmù zuwā we're not coming

bākà zuwā you're not coming

bākù zuwē you (pl) are not
coming

bāki zuwā you (f) are not
coming

bāyā zuwā he's not coming

bātā zuwā she's not coming

bāsū zuwā they're not coming

bā'ā zuwā no one's coming

There are also short forms /bañ zuwā/ and /bai zuwā/ for 'I' and 'he' respectively. Another set of pronouns is sometimes used. These are:

bānā

bāmwā

bākā

bākwā

bākyā

bāyā

bāswā

bātā

bā'ā

Of this set some are more used than others.

Note 17.2 /ruwan/ 'the business of - '

Ina ruwana?

/ruwan/ is used in the sense of 'the business of, the affair of, the concern of'. It frequently occurs after /inā/ meaning 'in what way (is it the business of)', 'what (business is it of)' or after /bā' / 'it is no (concern of)':

Inā ruwānkā?

What business is it of yours?

Bā' ruwankā.

It's no business of yours!

GRAMMATICAL DRILL

GD 17.1 /bā-/ Negative Progressive

The following is basically a transform drill, with the pattern:

Perfective
Progressive

Negative Perfective
Negative Progressive

In most cases there is at least one substitution for the progressive forms.

	Àlì yā dāwō kāsūwā.	Àlì bàì dāwō kāsūwā ba.
Prog.	Àlì yanā dāwōwā <u>kāsūwā</u> .	Àlì bāyā dāwōwā kāsūwā.
yau	Àlì yana dawowa yau.	Àlì baya dawowa yau.
	Mammān yā mantā dà hūlarsā.	Mamman bai manta da hularsa ba.
Prog.	Mammān yanā mantāwā dà <u>hūlarsā</u> .	Mammān bāyā mantāwā dà hūlarsā.
Pron.	Mamman yana mantawa da ita.	Mamman baya mantawa da ita.
	Na tahō gidā.	Ban taho gida ba.
Prog.	Inā tahōwā <u>gidā</u> .	Bānā tahōwā gidā.
aikī	Ina tahowa aikī.	Bana tahowa aikī.
(kai)	Kana tahowa <u>aikī</u> .	Baka tahowa aikī.
asibitī	<u>Kana</u> tahowa asibitī.	Baka tahowa asibitī.
(kē)	Kina tahowa <u>asibitī</u> .	Bakī tahowa asibitī.
nan	<u>Kina</u> tahowa nan.	Bakī tahowa nan.
(mū)	Muna tahowa nan.	Bamu tahowa nan.
	Hālīmā tā tunā dà Mūsā.	Halima bata tuna da Musa ba.
Prog.	Hālīmā tanā tunāwā dà <u>Mūsā</u> .	Hālīmā bātā tunāwā dà Mūsā.
Pron.	Halima tana tunawa da shi.	Halima bata tunawa da shi.

	Mammàn yā tàm̀bà̀yā.	Mamman bai tambayā ba.
Prog.	<u>Mammàn</u> yanā tàm̀bà̀yāwā.	Mammàn bāyā tàm̀bà̀yāwā.
Hālīmā	<u>Halima</u> tana tambayawa.	Halima bata tambayawa.
ma'ā̀kātā	Ma'ā̀kātā suna tambayawa.	Ma'ā̀kātā basu tambayawa.
	Yārā sun tàm̀bà̀yēni.	Yara basu tambayeni ba.
Prog.	<u>Yārā</u> sunā tàm̀bà̀yātā.	Yārā bāsū tàm̀bà̀yātā.
ākāwū	Akawu yana tambayata.	Akawu baya tambayata.
(shī)	Akawu yana tambayarsa.	Akawu baya tambayarsa.
(mū)	Akawu yana tambayarmu.	Akawu baya tambayarmu.
	Shēhū yā fārā aīkī.	Shehu bai fara aīkī ba.
Prog.	<u>Shēhū</u> yanā fārā aīkī.	Shēhū bāyā fārā aīkī.
Āsābe	Asabe tana fara aīkī.	Asabe bata fara aīkī.
	Lawāl yā tāfī gīdā.	Lawal bai tafi gida ba.
Prog.	Lawāl yanā tāfīyā gīdā.	Lawāl bāyā tāfīyā gīdā.
	Yārōnā yā kai ā̀bīncī gīdā.	Yarona bai kai abinci gida ba.
Prog.	Yārōnā yanā kai <u>ā̀bīncī</u> gīdā.	Yārōnā bāyā kai ā̀bīncī gīdā.
Pron.	Yarona yana kaishi gida.	Yarona baya kaishi gida.

	Yārā sun ajiye rīgā à àkwàtì.	Yara basu ajiye rīga a akwatì ba.
Prog.	Yārā sunā ajiye <u>rīgā</u> à àkwàtì.	Yārā [*] bāsù ajiye rīgā à àkwàtì.
Pron.	Yara suna ajiyeta a akwatì.	Yara basu ajiyeta a akwatì.
	Àsàbè tā sâcì wākē.	Asabè bata sacì wake ba.
Prog.	Àsàbè tanā sātàn <u>wākē</u> .	Àsàbè bātā sātàn wākē.
Pron.	Asabe tana satansa.	Asabe bata satansa.
	Kun shaidā masà sakon.	Baku shaida masa sakon ba.
Prog.	Kunā shaidā masà sakon.	Baku shaida masa sakon.

The following drill has the first sentence in the perfective.
The transforms are:

	Perfective	→	Negative Perfective
	Future	→	Negative Future
	Optative	→	Negative Optative
	Progressive	→	Negative Progressive
	Àlì yā dāwō kāsuwā.		Àlì bàì dāwō kāsuwā ba.
F	Àlì zai dāwō kāsuwā.		Àlì bà zai dāwō kāsuwā ba.
O	Àlì yà dāwō kāsuwā.		Kadà Àlì yà dāwō kāsuwā.
Pro	Àlì yanā dāwōwā kāsuwā.		Àlì bāyā dāwōwā kāsuwā.

Àsàbè tājī yā fadī àkwai aiki. Asabe bata ji ya fadī akwai aiki ba.

F Asabe zata ji ya fadī akwai aiki. Asabe ba zata ji ya fadī akwai aiki ba.

O Asabe tājī yā fadī akwai aiki. Kada Asabe tājī ya fadī akwai aiki.

Pro Asabe tana ji yana fadī akwai aiki. Asabe bātā ji yana fadī akwai aiki.

Dà gaskē nē yā gamu dà matarsa.

Da gaske ne bai gamu da matarsa ba.

F Da gaske ne zai gamu da matarsa.

Da gaske ne ba zai gamu da matarsa ba.

O Da gaske ne yā gamu da matarsa.

Da gaske ne kada ya gamu da matarsa.

Pro Da gaske ne yana gamuwa da matarsa.

Da gaske ne baya gamuwa da matarsa.

Yārā sun gudu daga asibiti.

Yara basu gudu daga asibiti ba.

F Yara zasu gudu daga asibiti.

Yara ba zasu gudu daga asibiti ba.

O Yara su gudu daga asibiti.

Kada yara su gudu daga asibiti.

Pro Yara suna gudu daga asibiti.

Yara basu gudu daga asibiti.

Yā tafi haka bā kōmai a wajensa.

Bai tafi haka ba komai a wajensa ba.

F Zai tafi haka ba komai a wajensa.

Ba zai tafi haka ba komai a wajensa ba.

O Yà tafi haka ba komai a
wajensa.

Kada ya tafi haka ba komai a
wajensa.

Pro Yana tafiya haka ba komai
a wajensa.

Baya tafiya haka ba komai a
wajensa.

Yā zaunā à gīdā dà mātarsā.

Bai zauna a gida da matarsa ba.

F Zai zauna a gida da matarsa.

Ba zai zauna a gida da matarsa
ba.

O Yā zauna a gida da matarsa.

Kada ya zauna a gida da matarsa.

Pro Yana zaunawa a gida da
matarsa.

Baya zaunawa a gida da matarsa.

Hālīmā tã tafi makarantã
dà yārã.

Halima bata tafi makaranta da
yara ba.

F Halima zata tafi makaranta
da yara.

Halima ba zata tafi makaranta
da yara ba.

O Halīmā tã tafi makaranta da
yara.

Kada Halima ta tafi makaranta
da yara.

Pro Halima tana tafiya makaranta
da yara.

Halima bata tafiya makaranta
da yara.

UNIT 18

BASIC SENTENCES

Audu

Good evening.

Barkā dà yammā.

Bello

Good evening (to you).

Barkā kàdaɪ.

A

money

kuɗī / kuɗī

Does Halilu have any money?

Hālīlù nā dà kuɗī?

B

anɪɪ

àɪɪɪ

He doesn't even have an anɪɪ.

Bāshɪ dà kō àɪɪɪ.

A

senior or only wife

uwargɪdā

What about his wife?

Uwargɪdansa fá?

B

She doesn't have anything.

Bāta dà kōmaɪ.

A

Are your neighbors here?

Makwābtankù nā nān?

B

Even if they are here, they
don't have any.

Kō sunā nān bāsu dà shī.

A

Is that so? [Well], may God
give us [what we need].

Tō? Allāh yā bāmù.

B

Amen. (Amen).

Àmin-àmin.

NOTES

Note 18.1 Expressions of Possession

Note 18.1.1 /nā/ plus /dà/ phrase

Halilu nā da kurdī.

Previous notes have given the usage of /nā/ before nouns, as well as before words such as /nan/ 'here'. The above example shows the use of /nā/ before a phrase in /dà/ 'with'. This combination is equivalent to English 'have, has' (indicating possession). Compare:

inā dà shī	I have it	munā dà shī	we have it
kanā dà shī	you (m) have it	kunā dà shī	you have it
kinā dà shī	you (f) have it		
yanā dà shī	he has it	sunā dà shī	they have it
tanā dà shī	she has it	anā dà shī	someone has it

Note 18.1.2 /bā-/ plus /dà/ phrase

Bāni dà niyyar fīta dama.

Bāshi dà ko anini.

Bāta dà kōmai.

/bā-/ (with pronoun suffix) plus /dà/ is the negative equivalent of /nā dà/. The pronoun usually has high tone.

Inā dà niyyar fīta dama.

Bāni dà niyyar fīta dama.

Halima nā dà kudī.

Halima bāta dà kudī.

Note that the negative following a noun subject always uses a pronoun suffix. A noun may have /nã/ alone following it, but the negative must have the pronoun (as /bã̀ta/) when it follows a noun subject.

The negative may be used without a preceding noun, as in /bã̀ laifĩ/ or /bã̀ dà kudĩ/. (see Note 18.2)

Note 18.2 Review of Negative Forms

Note 18.2.1 /ba/

I, bã̀ laifĩ.

Bàn fĩta nã ganĩ ba.

ĩ, àmma bã̀ dà yawà bà.

Bà zāmù jē ba.

Kā san wàsù mutāne bāsu dà hankālĩ.

Bāni da niyyār fĩtā dāmā.

Bākà tãfiyā kōinā dàgà nan.

These are random examples of /ba/ as a negative. They may be summarized as follows.

1. /bã̀-....ba/ negates the following verb forms

Perfective

bàn zō ba

(/bã̀-....ba/
added to opta-
tive forms)

Future

bà zan zō ba

2. /bã̀-....ba/ negates non-verbal phrases and clauses.

Noun - /nē/

bã̀ sarkĩ ba nē/

Prepositional Phrase /bã̀ dà yawà ba/

See Note 9.1 for negation of pronoun with verb phrase in apposition.

3. /bā-/ plus low tone suffix pronoun is the negative progressive.

Negative Progressive /bāmù tàfīyā/

4. /bā'/

- 4.1 /bā'/ without suffix pronoun. This is the negative equivalent of /àkwai/ 'there exists, there existed', that is, 'there isn't, there wasn't'.

Negates existence /bā' laifī/

Negates existence of partial /bā' dà kudī/

The last example is the negative of 'some money', 'without any money', not 'there is no money'.

- 4.2 /bā'-/ plus pronoun. This is used with /dà/ for 'X does not have':

Negative possession /bāshī dà kōmai/

5. /bābù/ This is a longer form, used when an independent negative is needed, and in some other more specialized uses. (This word has not occurred in the Basic Sentences.)

Negative assertion /bābù/ 'no' ('there isn't any')

Note 18.2.2 Other negatives.

Ā'ā, kusa ne.

Kē.dā ka damu.

The other negative forms which have occurred are the above: /ā'ā/ 'no' and /kadā-/ , the negative prefix for the optative.

Note 18.3 Verb: /bā/ 'give'

Allàh yà bāmù

The verb /bā/ 'give' is /bā/ before pronoun suffixes, /bā`/ before nouns. The pronoun suffix or the first noun after the verb indicates the recipient of the giving. Compare:

yā bā` yārā rīgā

He gave the boys robe[s].

yā bāsù rīgā

He gave them robe[s].

/bā/ may also be used with /dà/ before the object given: /yā bā dà rīgā/ 'he gave a robe'. If the recipient is mentioned it follows the preposition /gà/ (before noun) ~ /gārē-/ (before pronoun): /yā bā dà rīgā gà Bellò/, /yā bā dà rīgā gārēshì/.

GRAMMATICAL DRILL

GD 18.1 /nā dà/, /bā` dà/

Certain of the following drills may also be put into negative (or affirmative) transforms. These will be indicated.

dōkī	Mūsā nā dà <u>kudī</u> àmmā yā bā`mātarsà.
àkwātī	Musa na da <u>dokī</u> amma ya ba matarsa.
gīdā	Musa na da <u>akwatī</u> amma ya ba matarsa.
àlkalāmī	Musa na da <u>gīdā</u> amma ya ba matarsa.
'yarsà	Musa na da alƙalami amma ya ba <u>matarsa</u> .
uwarsà	Musa na da alƙalami amma ya ba <u>'yarsa</u> .
Hàlīmà	Musa na da alƙalami amma ya ba <u>uwarsa</u> .
kāfīntà	Musa na da alƙalami amma ya ba <u>Hàlīmà</u> .
Shēhū	Musa na da alƙalami amma ya ba <u>kāfīnta</u> .
	Musa na da alƙalami amma ya ba Shehu.

	<u>Inà</u> dà kudī wajen Shēhù.
(ita)	<u>Tana</u> da kudī wajen Shehu.
(ka)	<u>Kana</u> da kudī wajen Shehu.
(mū)	<u>Muna</u> da kudī wajen Shehu.
(shī)	Yana da <u>kudī</u> wajen Shehu.
àbinci	Yana da <u>abinci</u> wajen Shehu.
tàkalmī	Yana da <u>takalmi</u> wajen Shehu.
māgānī	Yana da <u>magani</u> wajen Shehu.
rīgā	Yana da <u>riga</u> wajen Shehu.
kātākō	Yana da <u>katako</u> wajen Shehu.
gyādā	Yana da <u>gyada</u> wajen Shehu.
sākō	Yana da <u>sako</u> wajen Shehu.
tābā	Yana da <u>taba</u> wajen Shehu.
ānīnī	Yana da <u>anini</u> wajen Shehu.

The above drill is to be put into the negative.
 Bānī d' kudī wajen Shēhù. etc.

	Uwargidātā bāta dà lābārī nā <u>dāwō</u> .
sāuka	Uwargidata bata da labari na <u>sauka</u> .
tāfi	Uwargidata bata da labari na <u>tafi</u> .
dāukā	Uwargidata bata da labari na <u>dauka</u> .
sāyā	Uwargidata bata da labari na <u>saya</u> .
sātā	Uwargidata bata da labari na <u>sata</u> .
gudū	Uwargidata bata da labari <u>na</u> gudu.
(shī)	Uwargidata bata da labari <u>ya</u> gudu.
(mū)	Uwargidata bata da labari <u>mun</u> gudu.
(sū)	Uwargidata bata da labari <u>sun</u> gudu.
(kū)	Uwargidata bata da labari <u>kun</u> gudu.

The above drill is to be put into the affirmative.

	Uwargidansā tanā dà <u>ākwātī</u> māi kyau.
dōkī	Uwargidansa tana da <u>doki</u> mai kyau.
'yā	Uwargidansa tana da <u>'ya</u> mai kyau.

rīgā	<u>Uwargidansa</u> tana da riga mai kyau.
uwā	<u>Uwarsa</u> tana da riga mai kyau.
'yā	' <u>Yarsa</u> tana da riga mai kyau.
mātā	<u>Matarsa</u> tana da riga mai kyau.

Repeat the above drill in the negative.

	Kanā dà <u>àlkalāmī</u> à nān?
tābā	Kana da <u>taba</u> a nan?
māgānī	Kana da <u>maganī</u> a nan?
kuḍī	<u>Kana</u> da kuḍī a nan?
(kē)	Kina da kuḍī a <u>nan</u> ?
gīdā	Kina da kuḍī a <u>gīda</u> ?
ōfīs	<u>Kina</u> da kuḍī a ofīs?
(kū)	Kuna da kuḍī a <u>ofīs</u> ?
wajēnā	Kuna da kuḍī a <u>wajena</u> ?
ajīyē	Kuna da kuḍī a <u>ajīye</u> ?
àkwātī	Kuna da kuḍī a <u>akwatī</u> ?
can	Kuna da kuḍī a can?

in safekeeping

Repeat the above in the negative.

	Mātaḡkà bāṭa dà komāi nē?
'yarsa	'Yarsa bata dà <u>komai</u> ne?
gaskiyā	' <u>Yarsa</u> bata da gaskiya ne?
dānā	Dana bashi dà gaskiya ne?
hankālī	<u>Dana</u> bashi da hankali ne?
makwabtānā	Makwabtana basu da <u>hankali</u> ne?
lāfiyā	<u>Makwabtana</u> basu da lafiya ne?
uwargīdā	Uwargida bata da <u>lafiya</u> ne?
yārā	<u>Uwargida</u> bata da yara ne?
ma 'aīkātā	Ma 'aikata basu da <u>yara</u> ne?
sūkūnī	<u>Ma 'aikata</u> basu da sukuni ne?
bābban àkāwū	Babban akawu bashi da <u>sukuni</u> ne?
lōkaci	<u>Babban akawu</u> bashi da lokaci ne?

jàkādàn rìlā Jakadan Ingila bashi da lokaci ne?
 nāshì Jakadan Ingila bashi da nashi ne?

Repeat the above drill in the affirmative, omitting /nē/.

Matarka tana da komai. etc.

ruwā Àbincin nā dà kyau àmmā bā` yawā.
 kātākō Ruwan na da kyau amma ba yawa.
 gyādā Katakon na da kyau amma ba yawa.
 wākē Gyadar na da kyau amma ba yawa.
 māgānī Waken na da kyau amma ba yawa.
 Maganin na da kyau amma ba yawa.

In yanā dà sùkūnī yàjē gōbe dà rāna.
 kārḡā In yana da sukuni ya karḡa gobe da rana.
 fadī In yana da sukuni ya fadī gobe da rana.
 kaī In yana da sukuni ya kaī gobe da rana.
 (itā) In tana da sukuni ta kaī gobe da rana.
 (kaī) In kana da sukuni ka kaī gobe da rana.
 (kē) In kina da sukuni kī kaī gobe da rana.
 (sū) In suna da sukuni su kaī gobe da rana.
 yammā In suna da sukuni su kaī gobe da yamma.
 darē In suna da sukuni su kaī gobe da dare.

Repeat the above drill in the negative.

(kē) Kanā dà lābārī wani yārō yāzō nān?
 (kū) Kina da labari wani yaro yazo nan?
 dānsāndā Kuna da labari wani yaro yazo nan?
 mutum Kuna da labari wani dansanda yazo nan?
 māī māgānī Kuna da labari wani mutum yazo nan?
 akāwū Kuna da labari wani māī maganī yazo nan?
 Kuna da labari wani akawu yazo nan?

Repeat the above drill in the negative.

Shēhū	Inā da niyyar kai <u>tā</u> asibitī gōbe da rāna.
yārā	Ina da niyyar kai <u>Shehu</u> asibitī gobe da rana.
makarantā	Ina da niyyar kai yara <u>asibitī</u> gobe da rana.
gīdā	Ina da niyyar kai yara <u>makaranta</u> gobe da rana.
ōfīs	Ina da niyyar kai yara <u>gīdā</u> gobe da rana.
kāsuwā	Ina da niyyar kai yara <u>ofīs</u> gobe da rana.
wajensā	Ina da niyyar kai yara <u>kasuwa</u> gobe da rana.
ma'aikatar mu	Ina da niyyar kai yara <u>wajensa</u> gobe da rana.
	Ina da niyyar kai yara ma'aikatar mu gobe da rana.

Repeat the above drill in the negative.

(ita)	Bāni da sukunin fitā sai lōkaci yā kusa.
(sū)	Bāta da sukunin fita sai lokaci ya kusa.
(shī)	Bāsu da sukunin fita sai lokaci ya kusa.
gyārāwā	Bāshi da sukunin <u>fitā</u> sai lokaci ya kusa.
shiryāwā	Bāshi da sukunin <u>gyarawa</u> sai lokaci ya kusa.
ajiyēwā	Bāshi da sukunin <u>shiryawa</u> sai lokaci ya kusa.
karbā	Bāshi da sukunin <u>ajiyewa</u> sai lokaci ya kusa.
	Bāshi da sukunin karba sai lokaci ya kusa.

The affirmative transform of this is:

Inā da sukunin fitā ammā sai lōkaci yā kusa. etc.

Following is a substitution with negative transform:

	Watakila kanā da dāmā anjumā.	[Watakila bāka da dāmā anjumā.]
(ke)	Watakila kinā da dama anjuma.	[Watakila bāki da dama anjuma.]
(itā)	Watakila tanā da dama anjuma.	[Watakila bāta da dama anjuma.]
(shī)	Watakila yanā da dama anjuma.	[Watakila bāshi da dama anjuma.]

GD 18.2 Negative

Some uses of *bā'* are drilled here:

	À shaidā makù <i>bā'</i> zuwà <u>asibiti</u> lōkacin aiki.
kō'ina	A shaida maku ba zuwa <u>ko'ina</u> lokacin aiki.
can	<u>A</u> shaida maku ba zuwa can lokacin aiki.
(nī)	In shaida <u>maku</u> ba zuwa can lokacin aiki.
(ka)	In shaida <u>maka</u> ba zuwa can lokacin aiki.
(kē)	In shaida maki ba zuwa can lokacin aiki.

	Yau <i>bā'</i> <u>gyada</u> à kāsuwā sai wākē.
dabbōbī	Yau ba <u>dabbobi</u> a kasuwa sai wake.
kōmai	Yau ba komai a kasuwa sai <u>wake</u> .
mutānē	Yau ba komai a kasuwa sai <u>mutane</u> .
kātākō	Yau ba komai a kasuwa sai <u>katako</u> .
abinci	Yau ba komai a kasuwa/ sai <u>abinci</u> .
tābā	Yau ba komai a kasuwa sai taba.

	Àkwai <u>abinci</u> amma <i>bā'</i> kyau.
ruwā	Akwai <u>ruwa</u> amma ba kyau.
àkwāti	Akwai <u>akwati</u> amma ba kyau.
wākē	Akwai <u>wake</u> amma ba kyau.
māgani	Akwai <u>magan</u> amma ba kyau.
karfē	Akwai <u>karfe</u> amma ba kyau.

UNIT 19

BASIC SENTENCES

Audu

Hello ('greetings at work').

Sànrù dà aìkì.

Bello

How do you do.

Yàwwā, sànnu kàda.

A

he cut

yā sārè

tree

itācē

Who cut down this tree?

Wā ya sārè itācén nān?

B

We're the ones who cut it down.

Mū mukà sārè.

A

permission

izīnī

Who gave you permission?

Wā ya bākù izīnī?

B

those to whom it belongs

māsu shī

The owners are the ones who
gave us [permission].

Māsu shī sukà bāmù.

A

malam, dignitary

mālām

bush, jungle, forest

dājī

forester

mālāmīn dājī

Did you tell the forester?

Kun gayā wā mālāmīn dājī?

B

What business is it of yours?

Ìnā ruwánkà?

A

because, on account of

sabòdà

he looked, inspected

yā dūbā

I (regularly) inspect

nī nakàn dūbā

Because I am the one who inspects
the forest.

Sabòdà nī nakàn dūbā dājìn.

B

Yes, we told him.

Tō', mun gayà masà.

NOTES

Note 19.1 Relative Perfective

Mu muka sare.

Masu shi suka bamu.

Throughout the units verb forms have occurred which had short vowels instead of long for the prefixes, as /ya/ in /kāzō dà sàkon dà ya gayà màkà?/ (Unit 4) and /ka/ in /Lōkàcìn dà ka sāmī sùkūnī/ (Unit 10). These short vowel prefixes (with high tone) and the forms with the /-kà/ suffix, such as /sukà/, are the relative form of the verb (see Note 4.2). The full forms are:

nazō

mukà zō

kazō

kukà zō

kikà zō

yazō

sukà zō

tazō

akà zō

The verb form following the /na/, etc. prefixes is the same as in the straight perfective with allowance for some variation in the length of the final vowel.

The relative form is in the nature of a subordinate clause:

The owners it was who gave us permission.

We are the ones who cut it down.

There are certain positions in which the relative form is regularly used when a perfective aspect is called for. In general the relative is used when a word or phrase (other than the subject of the verb) comes before the verb. This includes many constructions, of which the following are very frequent ones:

1. After /wà/ 'who' /mè/ 'what' /inā/ 'where', /idan/ 'if', as well as compounds with /wa/ and /me/ and other question words such as /yāushè/ 'when?'.

À gidan wà akà yí?

At whose house was it done?

Wà ya gayà mákà?

Who [was it] that told you?

Mè ya sā` bàzākù jē bá?

What [was it] which caused that you not to go?

Inā ka ajiye rīgar Shēhù?

Where did you put Shehu's robe?

Wà ya sārè itācén nān?

Who [was it] who cut down the tree?

Note that the answer to such a question, if it is specific, also uses the relative:

Mū mukà sārè.

We [are the ones] who cut [it] down.

2. After /dà/ and compounds in /-dà/.

Lōkàcīn dà ka sāmī sūkūnī.

The time that you get the time to do something.

Bā' wandà ya shaìdā minì.

There was) no one (who)
told me.

3. In a clause after /nē/, /cē/.

Rìgar Àsàbe cē ka d'aukà?

Was it Asabe's robe that you
took?

Àsàbe cē tacē' àbānì 'yankunne.

It was Asabe who said to give
me the earrings.

In many constructions, both the ordinary perfective or the relative perfective might be used. The word order may require the relative. Compare:

Mun dāwō bāyan kwānā biyu.

We returned two days later.

Bāyan kwānā biyu mukà dāwō.

It was two days later when
we arrived.

Here the position of /bayan kwana biyu/ requires the relative in the second example.

Compare /nī/ and /nī nē/ in:

Nī nā maṇta wajen.

I forgot the place.

Nī nē na maṇta wajen.

I was the one who forgot
the place.

Compare also:

Inā tàfiyā na gāmu dà mātarkà.

[It was] as I was going
along that I met your
wife.

Here the relative form shows a connection to the preceding. Were one to separate the clauses, the simple perfective could be used.

/idan/ followed by the relative corresponds to English 'if', followed by the perfective it corresponds to 'when'.

Note 19.2 Prefix /màl-/ , /māsu-/

Sannu da hutawa maigida.

Masu shi suka bamu.

The prefix /màl-/ indicates 'one to whom there belongs or pertains'. The /-l-/ of /maɪ-/ is the third person singular (as the /-l-/ in /bàizō ba/). There is no variation for gender. /māsu/ is the plural, 'ones to whom there belongs or pertains'. 'Householders' is therefore /māsu gidā/ and 'the one who owns it' is /màl shī/.

The spelling is inconsistent in joining this prefix to the following item.

/maràs/ or /marà/ is the opposite of /màl/: /maràs gidā/ or /marà gidā/ 'one who does not have a house'. /maràsā/ is the opposite of /māsu/: /maràsā gidā/.

GRAMMATICAL DRILL

GD 19.1 Perfective Relative

	<u>Nī</u> kaɗaɪ na sàuka à Amírka.
shī	<u>Shi</u> kaɗaɪ ya sauka a Amírka.
kaɪ	<u>Kaɪ</u> kaɗaɪ ka sauka a Amírka.
ɪtā	<u>Ita</u> kaɗaɪ ta sauka a Amírka.
kē	<u>Ke</u> kaɗaɪ kɪka sauka a Amírka.
sū	<u>Su</u> kaɗaɪ suka sauka a Amírka.
kū	<u>Ku</u> kaɗaɪ kuka sauka a Amírka.
mū	<u>Mu</u> kaɗaɪ muka sauka a Amírka.
	<u>Mū</u> mukà dūbà àbɪncɪn dà ta ajiyē nan.
sū	<u>Su</u> suka duba abɪncɪn da ta ajiye nan.
kū	<u>Ku</u> kuka duba abɪncɪn da ta ajiye nan.
kē	<u>Ke</u> kɪka duba abɪncɪn da ta ajiye nan.

itā Ita ta duba abincin da ta ajiye nan.
 kai Kai ka duba abincin da ta ajiye nan.
 sākō Kai ka duba sakon-da ta ajiye nan.
 àkwàtì Kai ka duba akwatın da ta ajiye nan.
 itācē Kai ka duba itacen da ta ajiye nan.

 Inā ruwankà dà aikin dà suka yí?
 (kē) Ina ruwankı da aikin da suka yı?
 (nī) Ina ruwana da aikin da suka yı?
 (kū) Ina ruwanku da aikin da suka yı?
 (sū) Ina ruwansu da aikin da suka yı?
 (itā) Ina ruwanta da aikin da suka yı?
 (mū) Ina ruwanmu da aikin da suka yı?
 laifī Ina ruwanmu da laifın da suka yı?
 karyā Ina ruwanmu da karyan da suka yı?
 kōyō Ina ruwanmu da koyon da suka yı?
 nīyyā Ina ruwanmu da nıyyar da suka yı?
 sātā Ina ruwanmu da satar da suka yı?
 tām̄bayā Ina ruwanmu da tambayar da suka yı?

 Kō'inā yajē zai dāwō gida dà yamma.
 (mū) Ko'ina muka je zamu dawo gida da yamma.
 (sū) Ko'ina suka je zasu dawo gida da yamma.
 (an) Ko'ina aka je za'a dawo gida da yamma.
 (itā) Ko'ina taje zata dawo gida da yamma.
 (nī) Ko'ina naje zan dawo gida da yamma.

 Fushin mē Hālīmā tayı jıyà à wajen áikı?
 yārā Fushin me yara suka yı jıya a wajen aikı?
 kāfintā Fushin me kafinta yayı jıya a wajen aikı?
 (kū) Fushin me kuka yı jıya a wajen aikı?
 tārō Fushin me kuka yı jıya a wajen taro?
 kwallō Fushin me kuka yı jıya a wajen kwallo?

soccer

ma 'aìkàtā	Wajen inā <u>Yūsufu</u> ya nàrbétà?
(kū)	Wajen ina <u>ma 'aìkàtā</u> suka harbèta?
d'ansāndā	Wajen ina <u>kuka</u> harbèta?
dōkī	Wajen ina <u>d'ansanda</u> ya harbèta?
	Wajen ina doki ya harbèta?
tārō	Wanè irin <u>aìkī</u> akà yì à gídānsà?
àbīncì	Wane irin <u>taro</u> aka yì a gídansa?
gyārā	Wane irin <u>abīncì</u> aka yì a gídansa?
asībītī	Wane irin gyara aka yì a <u>gídansa</u> ?
ōfīs	Wane irin gyara aka yì a <u>asībītī</u> ?
makarantā	Wane irin gyara aka yì a <u>ofīs</u> ?
	Wane irin gyara aka yì a makaranta?
(kaì)	Sū nawa <u>ya</u> ganī jìyà à dājī?
(kū)	Su nawa <u>ka</u> ganī jìyà a dajī?
(an)	Su nawa <u>kuka</u> ganī jìyà a dajī?
(sū)	Su nawa <u>aka</u> ganī jìyà a dajī?
kwānā	Su nawa suka <u>ganī</u> jìyà a dajī?
yīnī	Su nawa suka <u>kwana</u> jìyà a dajī?
dadē	Su nawa suka <u>yīnī</u> jìyà a dajī?
	Su nawa suka dadē jìyà a dajī?
(itā)	Wanè lōkacī <u>sukà</u> kaì sākōn nān?
(an)	Wane lokaci <u>ta</u> kaì sakon nan?
(kaì)	Wane lokaci <u>aka</u> kaì sakon nan?
(mū)	Wane lokaci <u>ka</u> kaì sakon nan?
(kū)	Wane lokaci <u>muka</u> kaì sakon nan?
tākālmī	Wane lokaci kuka kaì <u>sakon</u> nan?
	Wane lokaci kuka kaì takalmīn nan?
kāsuwā	Mè yasā` ta dadē à <u>asībītī</u> ?
gīdā	Me yasa ta dadē a <u>kasuwa</u> ?
can	Me yasa ta dadē a <u>gīda</u> ?
ōfīs	Me yasa ta dadē a <u>can</u> ?
	Me yasa ta dadē a <u>ofīs</u> ?

nañ	Me yasa ta daɗe a <u>rañ</u> ?
dājī	Me yasa ta daɗe a <u>ɗajī</u> ?
makarantā	Me yasa <u>ta</u> daɗe a makaranta?
(kū)	Me yasa <u>kuka</u> daɗe a makaranta?
(kē)	Me yasa <u>kika</u> daɗe a makaranta?
(mū)	Me yasa muka daɗe a makaranta?

	<u>Wā</u> ya barɗ itācē à nañ bā` izinī?	<i>left</i>
shī	<u>Shi</u> ya barɗ itace a nan ba izinī?	
kū	<u>Ku</u> kuka barɗ itace a nan ba izinī?	
kē	Ke kika barɗ <u>itace</u> a nan ba izinī?	

	<u>Hālīmā</u> ta sārē, bā` ruwānā idan akā tām̄bāyā.
Bellō	<u>Bello</u> ya sare, ba ruwana idan aka tambaya.
yārā	<u>Yara</u> suka sare, ba ruwana idan aka tambaya.
mātā	<u>Mata</u> suka sare, ba ruwana idan aka tambaya.
ma'aikātā	Ma'aikata suka <u>sare</u> , ba ruwana idan aka tambaya.
ajījē	Ma'aikata suka <u>ajīye</u> , ba ruwana idan aka tambaya.
ɗaùkē	Ma'aikata suka <u>ɗauke</u> , ba ruwana idan aka tambaya.
kārɓā	Ma'aikata suka <u>karɓa</u> , ba ruwana idan aka tambaya.
(kē)	Ma'aikata suka <u>karɓa</u> , ba ruwankī idan aka tambaya.
(shī)	Ma'aikata suka <u>karɓa</u> , ba ruwansa idan aka tambaya.
(mū)	Ma'aikata suka <u>karɓa</u> , ba ruwanmu idan aka tambaya.

The following is a question with four answers, each with a negative transform. The recording does not have the substitution cues. The student is first to drill by repeating, then drill giving the answer or the negative transform, going by the written cues. (Note that the negative is negating /jīya da yamma/ '[it was not] yesterday evening that...'.)

Wàcē rānā ka ɗaùkē àlkalāmīnkā?

Jīyà da yamma na ɗaùkē
àlkalāmīnā.

Bā jīyà dà yamma na ɗaùkē
àlkalāmīnā ba.

[(itā)]	Jiya da yamma ta d'auke alkalaminta.	Ba jiya da yamma ta d'auke alkalaminta ba.
[(sū)]	Jiya da yamma suka d'auke alkalaminsu.	Ba jiya da yamma suka d'auke alkalaminsu ba.
[(mū)]	Jiya da yamma muka d'auke alkalaminmu.	Ba jiya da yamma muka d'auke alkalaminmu ba.

GD 19.2 /māi/, /māsu/

itā	Māsu <u>sū</u> suka d'auka watakila, amma ban tabbata ba.
shī	Masu <u>ita</u> suka d'auka watakila, amma ban tabbata ba.
(shī)	Masu shi suka d'auka watakila, amma ban tabbata ba.
(itā)	Mai shi <u>ya</u> d'auka watakila, amma ban tabbata ba.
mantā	Mai shi ta <u>dauka</u> watakila, amma ban tabbata ba.
aikō	Mai shi ta <u>manta</u> watakila, amma ban tabbata ba.
ganī	Mai shi ta <u>aiko</u> watakila, amma ban tabbata ba.
gyārā	Mai shi ta <u>gani</u> watakila, amma ban tabbata ba.
	Mai shi ta gyara watakila, amma ban tabbata ba.

GD 19.3 Variation Drill

dūbā	Yā <u>tāfi</u> yanzu, saboda anjuma ba lokaci.
daukā	Ya <u>duba</u> yanzu, saboda anjuma ba lokaci.
kārba	Ya <u>dauka</u> yanzu, saboda anjuma ba lokaci.
shiryā	Ya <u>karba</u> yanzu, saboda anjuma ba lokaci.
zō	Ya <u>shirya</u> yanzu, saboda anjuma ba lokaci.
fadī	Ya <u>zo</u> yanzu, saboda anjuma ba lokaci.
tahō	Ya <u>fadī</u> yanzu, saboda anjuma ba lokaci.
tāmbāyā	Ya <u>taho</u> yanzu, saboda anjuma ba lokaci.
zaunā	Ya <u>tambaya</u> yanzu, saboda anjuma ba lokaci.
īdan	Ya zauna yanzu, <u>saboda</u> anjuma ba lokaci.
dāmā	Ya zauna yanzu, idan anjuma ba <u>lokaci</u> .
	Ya zauna yanzu, idan anjuma ba dama.

bàbban mālāmī	Mūsā yā sāmī izinī wajen <u>bàbban àkàwū</u> .
màigīdā	Musa ya samī izinī wajen <u>babban malamī</u> .
dansāndā	Musa ya samī izinī wajen <u>maigīda</u> .
uwargīdansa	Musa ya samī izinī wajen <u>dansanda</u> .
kāfīntā	Musa ya samī izinī wajen <u>uwargīdansa</u> .
iyālīnsā	Musa ya samī izinī wajen <u>kafīnta</u> .
sarkī	Musa ya samī izinī wajen <u>iyalīnsa</u> .
	Musa ya samī izinī wajen sarkī.
asībītī	Mālāmīn <u>dabbōbī</u> yācē` kadà à kaisū.
dājī	Malamīn <u>asībītī</u> yace kada a kaisu.
makarantā	Malamīn <u>dajī</u> yace kada a kaisu.
yārā	Malamīn makaranta yace kada a kaisu.
(itā)	Malamīn makaranta yace kada a kai <u>yara</u> .
tābā	Malamīn makaranta yace kada a kai <u>ta</u> .
kudī	Malamīn makaranta yace kada a kai <u>taba</u> .
kōmai	Malamīn makaranta yace kada a kai <u>kudī</u> .
	Malamīn makaranta yace kada a kai komai.
māsīnjā	<u>Mammān</u> bà zai fushī ba idan akà àikēshī.
yārō	<u>Masīnja</u> ba zai fushī ba idan aka aikeshī.
dansāndā	<u>Yaro</u> ba zai fushī ba idan aka aikeshī.
kāfīntā	<u>Dansanda</u> ba zai fushī ba idan aka aikeshī.
màigīdā	<u>Kafīnta</u> ba zai fushī ba idan aka aikeshī.
mātātā	<u>Maigīda</u> ba zai fushī ba idan aka aikeshī.
'yarsā	<u>Matata</u> ba zatai fushī ba idan aka aiketa.
uwargīdā	<u>'Yarsa</u> ba zatai fushī ba idan aka aiketa.
	Uwargīda ba zatai fushī ba idan aka aiketa.

Note: /zai fushī/ for /zai yī fushī/, /zātāi fushī/ for /zātā yī fushī/

UNIT 20

BASIC SENTENCES

Audu

Hello, [I see you're]
resting, Bello!

Barkà dà hūtāwā Bellò.

Bello

Hello!

Yāwā, barkā kàda.

A

when you have time

yāushè kakè dà sùkūnì

a walk

yāwō

When you have time, let's go
for a walk.

Yāushè kakè da sùkūnì, mūjè yāwō.

B

Saturday

àsabār

[Let's let it go] until
Saturday.

Sai rānar àsabār.

A

he waited

yā jirā

waiting

jirā

What are we waiting for now?

Mè mukè jirā yānzú?

B

he became tired

yā gājì

I'm tired. I'm not going
anywhere.

Nā gājì bà zānì kō'īnā ba.

A

soccer

kwallō

What time do they begin
playing soccer?

Wàné lōkacī sukè fārà kwallō?

B

five
I think at five o'clock.

bìyar
Inā zātō dà karfē bìyar.

A

watching
Do you want (us) to go and
watch?

kallō
Kanā sō` mùjē kallō?

B

Yes, but not until I rest.

Ī, àmmā sai nā hūtā.

NOTES

Note 20.1 /kē/ relative

Yaushe kakē da sukunì muje yawo?

Me mukē jira yanzu?

Wane lokaci sukē fara kwallo.

/yaushe kake da sukunì/ 'when you have time' may be compared with /kana da sukunì/ 'you have time', /me muke jira yanzu/ 'what are we waiting for now' with /muna jiransu yanzu/. /kē/ is the relative equivalent of /nā/ (Note 16.1), just as the /-kà/ and other forms of Note 19.1 are the relative perfective which correspond to the simple perfective. More literal translations of the above would be 'when it is that you have __', 'what is it that we're waiting for now', 'what time is it that they are beginning __'. Examples of noun plus /kē/ are in the drills.

A good example illustrating how the relative is subordinate to what precedes is the construction in which the verbal noun is placed first: /sō` nakē/ 'it is desiring that I am' for /inā sō`/ 'I want'.

/kē dà/ is the relative equivalent of /nā dà/. For example:

Wà kē dà dāman tàimakōnā cikínkù? Who of you has the time
(opportunity) to help
me?

GRAMMATICAL DRILL

GD 20.1 /kē/

Nājɪ Bello yācē` ranar` asabar` Hālīmā kē dāwōwā
dāgā Ingilā.

Shēhū Najɪ Bello yace ranar asabar Shehu ke dawowa daga
Ingila.

yāran Najɪ Bello yace ranar asabar yanan ke dawowa daga
Ingila.

mātarsā Najɪ Bello yace ranar asabar matarsa ke dawowa
daga Ingila.

Rānar` asabar` take zuwā kāsuwā bā kullum ba.
(mū) Ranar asabar muke zuwā kasuwa ba kullum ba.
(shī) Ranar asabar yake zuwa kasuwa ba kullum ba.
(an) Ranar asabar ake zuwa kasuwa ba kullum ba.
(sū) Ranar asabar suke zuwa kasuwa ba kullum ba.
dājī Ranar asabar suke zuwa daji ba kullum ba.
gīdānā Ranar asabar suke zuwa gidana ba kullum ba.
makarantā Ranar asabar suke zuwa makaranta ba kullum ba.
yāwō Ranar asabar suke zuwa yawo ba kullum ba.
asībītī Ranar asabar suke zuwa asībītī ba kullum ba.

Sū biyar` dānsāndā yakē nēmā.
(kū) Ku biyar dānsānda yake nema.
(mū) Mu biyar dānsānda yake nema.
mutum Mutum biyar dānsānda yake nema.
yārā Mutum biyar yara suke nema.
Hālīmā Mutum biyar Halima take nema.
sarkī Mutum biyar sarkī yake nema.

Watā biyar` yake yī` bāi dāukī albāshī ba.
(nī) Wata biyar nake yī ban dāukī albashi ba.
(itā) Wata biyar take yī bata dāukī albashi ba.

(an) Wata biyar ake yi ba'a d'auki albashī ba.
 (sū) Wata biyar suke yi basu d'auki albashī ba.
 (mū) Wata biyar muke yi bamu d'auki albashī ba.
 itācē Wata biyar muke yi bamu d'auki itace ba.
 ma'aikātā Wata biyar muke yi bamu d'auki ma'aikata ba.
 kōmai Wata biyar muke yi bamu d'auki komai ba.

Sai yāyī aikī yakē fadīn yā gājī.
 (itā) Sai tayī aikī take fadīn ta gājī.
 (sū) Sai sunyī aikī suke fadīn sun gājī.
 tāfiyā Sai sunyī tāfiya suke fadīn sun gājī.
 gudū Sai sunyī gudū suke fadīn sun gājī.
 kwallō Sai sunyī kwallō suke fadīn sun gājī.

Mē yasā` akē gājīyā dà shīryā kātākō?
 aikī Me yasa ake gājīya da shīrya aikī?
 itācē Me yasa ake gājīya da shīrya itace?
 wākē Me yasa ake gājīya da shīrya wake?

Mē take jirā ta zaunā à dājī hākā?
 (shī) Me yake jira ya zauna a dājī haka?
 (an) Me ake jira aka zauna a dājī haka?
 (sū) Me suke jira suka zauna a dājī haka?
 (kū) Me kuke jira kuka zauna a dājī haka?
 ofīs Me kuke jira kuka zauna a ofīs haka?
 gīdā Me kuke jira kuka zauna a gīdā haka?
 kāsūwā Me kuke jira kuka zauna a kasuwa haka?
 nan Me kuke jira kuka zauna a nan haka?

Nā san wandā sukē jirā à nan.
 (shī) Ya san wanda suke jira a nan.
 (itā) Ta san wanda suke jira a nan.
 (an) An san wanda suke jira a nan.
 (mū) An san wanda muke jira a nan.
 (kū) An san wanda kuke jira a nan.
 (kē) An san wanda kike jira a nan.

(an) An san wanda ake jira a nan.
 can An san wanda ake jira a can.
 gani An san wanda ake jira a gani.
 gaida An san wanda ake jira a gaida.
 harba An san wanda ake jira a harba.

Da yamma ake yin kwallō kullum.
 (sū) Da yamma suke yin kwallo kullum.
 (itā) Da yamma take yin kwallo kullum.
 sātā Da yamma take yin sata kullum.
 kallō Da yamma take yin kallo kullum.
 (nī) Da yamma nake yin kallo kullum.
 gyārā Da yamma nake yin gyara kullum.
 sākō Da yamma nake yin sako kullum.
 kōmai Da yamma nake yin komai kullum.

Nā manta kō yaushē take fara aiki.
 (shī) Na manta ko yaushe yake fara aiki.
 (sū) Na manta ko yaushe suke fara aiki.
 (nī) Na manta ko yaushe nake fara aiki.
 (ka) Na manta ko yaushe kake fara aiki.
 yawō Na manta ko yaushe kake fara yawo.
 karbā Na manta ko yaushe kake fara karba.
 fitā Na manta ko yaushe kake fara fita.
 tafiyā Na manta ko yaushe kake fara tafiya.

Wanè lōkaci sukè fita zuwā yawō, kā sani?
 (shī) Wane lokaci yake fita zuwa yawo, ka sani?
 asibitī Wane lokaci yake fita zuwa asibiti, ka sani?
 ofis Wane lokaci yake fita zuwa ofis, ka sani?
 kasuwā Wane lokaci yake fita zuwa kasuwa, ka sani?
 can Wane lokaci yake fita zuwa can, ka sani?
 daji Wane lokaci yake fita zuwa daji, ka sani?
 tarō Wane lokaci yake fita zuwa taro, ka sani?
 (mū) Wane lokaci muke fita zuwa taro, ka sani?

kallō Wane lokaci muke fita zuwa kallo, ka sani?
 makarantā Wane lokaci muke fita zuwa makaranta, ka sani?
 (kē) Wane lokaci muke fita zuwa makaranta, kin sani?
 (kū) Wane lokaci muke fita zuwa makaranta, kun sani?

Idan kallō sukè yī`, kada kace suzō.
 (itā) Idan kallo take yī, kada kace tazo.
 (shī) Idan kallo yake yī, kada kace yazo.
 (an) Idan kallo ake yī, kada kace azo.
 kwallō Idan kwallō ake yī, kada kace azo.
 aiki Idan aiki ake yī, kada kace azo.
 sanyi Idan sanyi ake yī, kada kace azo.
 tafi Idan sanyi ake yī, kada kace a tafi.
 zauna Idan sanyi ake yī, kada kace a zauna.
 kwana Idan sanyi ake yī, kada kace a kwana.
 huta Idan sanyi ake yī, kada kace a huta.

In yau sukè hūtāwā, nā tabbātā zāsū zō.
 (shī) In yau yake hutawa, na tabbata zaī zo.
 (itā) In yau take hutawa, na tabbata zata zo.
 dāwōwā In yau take dawowa, na tabbata zata zo.
 zuwā In yau take zuwa, na tabbata zata zo.
 saukā In yau take sauka, na tabbata zata zo.
 tafiyā In yau take tafiya, na tabbata zata zo.

Mè take zātō zā'a yī dà ruwān nan?
 (kaī) Me kake zato za'a yī da ruwan nan?
 (shī) Me yake zato za'a yī da ruwan nan?
 (sū) Me suke zato za'a yī da ruwan nan?
 (kē) Me kike zato za'a yī da ruwan nan?
 (kū) Me kuke zato za'a yī da ruwan nan?
 kātākō Me kuke zato za'a yī da katakon nan?
 māgānī Me kuke zato za'a yī da maganin nan?
 itācē Me kuke zato za'a yī da itacen nan?

	Wā ya san inda <u>yāran</u> suke yanzu?	<i>where</i>
dabbōbī	Wa ya san inda <u>dabbobin</u> suke yanzu?	
ma 'aikātā	Wa ya san inda <u>ma 'aikatan</u> suke yanzu?	
mutānē	Wa ya san inda mutanen suke yanzu?	

UNIT 21

BASIC SENTENCES

Audu

How are you, Salihu?

Înā kwānā Sālīhū.

Salihu

Fine [thank you].

Lāfiyā lau.

A

I customarily want

nakān sō

he reached the terminus

yā kurē

time usually expires

lōkacī kàn kurē

I've been wanting to come but
just haven't had time ('I
(usually) want to come but
time runs out').

Nakān sō tahōwā, àmmā lōkacī kàn
kurē.

S

you are used to do

kakān yī

he got up

yā tāshì

you get up from (and
therefore stop) work

kā tāshì aikì

What do you usually do after
you finish work?

Mē kakān yī bāyan kā tāshì áikì?

A

We usually go play soccer.

Mukān jē kwallō.

S

Perhaps I'll go today.

Wàtākīlā zān jē yaù.

A

A lot of people usually go.

Mutānē dà yawā sukān jē.

S

If you're going to go, call me. Ìdan zākà tàfì kà kīrānì.

A

All right, see you later. Tō', sai anjumà.

S

OK, see you later. Shīkēnan, sai anjumà.

NOTES

Note 21.1 /kàn/ - Habitual

Saboda ni nakan duba dajin.

Nakan so tahowa amma lokaci kan kure.

Me kakan yi bayan ta tashi aiki?

Mukan je kwallo.

Mutane da yawa sukan je.

/kàn/ indicates habitual action 'I am used to (doing so-and-so)'. It comes before the verb, with either a noun or a pronoun (prefix) before it. It may be used in constructions parallel to the relative forms or to the independent verbal forms. Compare the verb forms below. These are arranged as follows:

Perfective

Relative Perfective

Habitual

Progressive

Relative Progressive

Examples:

nāzō

nazō

nakān zō

inā zuwā

nakē zuwā

munzō

mukā zō

mukān zō

munā zuwā

mukē zuwā

sun ajiyē

sukà ajiyē

sukan ajiyē

sunà ajiyēwā

sukē ajiyēwā

The habitual may refer to present or past time. It may be independent. In short, it may replace any of the other four forms:

nā ganī

I saw

nakàn ganī

I used to see

àbindà nakē ganī

the thing I saw

àbindà nakàn ganī

the thing I used to see

inà ganī

I see

nakàn ganī

I usually see

àbindà na ganī

the thing I see

àbindà nakàn ganī

the thing I usually see

In this respect it corresponds to forms such as the future (zai ganī/), which may also occur in all these positions.

The negative of the habitual is formed with /bà... ba/:

bà nakàn ganī ba.

I don't usually see.

GRAMMATICAL DRILL

GD 21.1 Habitual

Drills noted by * are to be repeated in the negative.

	*Yakàn kure lōkacinsà wajen aiki.
(itā)	Takan kure lokacinta wajen aiki.
(sū)	Sukan kure lokacinsu wajen aiki.
(an)	Akan kure lokaci wajen aiki.
(mū)	Mukan kure lokacinmu wajen aiki.
(kū)	Kukan kure lokacinku wajen aiki.

(nī)	Nakan kure lokacina wajen aiki.
ƙwallō	Nakan kure lokacina wajen <u>ƙwallo</u> .
kallō	Nakan kure lokacina wajen <u>kallo</u> .
tārō	Nakan kure lokacina wajen taro.
	Yàushè <u>kakàn</u> tāshì dàgà wajen áikì?
(kū)	Yaushe <u>kukan</u> tashì daga waje' aiki?
(kē)	Yaushe <u>kikan</u> tashì daga wajen aiki?
(an)	Yaushe akan tashì daga wajen <u>aiki</u> ?
tārō	Yaushe akan tashì daga wajen taro?
	•Mè yasā' sukan kira <u>yārā</u> kullum?
mutānē	Me yasa sukan kira <u>mutane</u> kullum?
Shēhū	Me yasa sukan kira <u>Shehu</u> kullum?
(mū)	Me yasa sukan kiram <u>u</u> kullum?
ɗansāndā	Me yasa sukan kira <u>ɗansanda</u> kullum?
mālamīn dājī	Me yasa sukan kira <u>malamin daji</u> kullum?
māigīdā	Me yasa sukan kira <u>maigida</u> kullum?
Àsàbè	Me yasa sukan kira Asabe kullum?
	•Nakàn kira <u>mutāne</u> sabōdà aiki.
ma'áikātā	Nakan kira <u>ma'aikata</u> saboda aiki.
(itā)	Nakan kirat <u>a</u> saboda aiki.
àkàwū	Nakan kira akawu saboda <u>aiki</u> .
àlbāshīnsā	Nakan kira akawu saboda <u>albashinsa</u> .
	<u>Mukàn</u> jē ofis dà kuɗī, àmmā bà kullum ba.
(shī)	<u>Yakan</u> je ofis da kuɗi, amma ba kullum ba.
(sū)	Sukan je ofis da <u>kuɗi</u> , amma ba kullum ba.
àbīncī	Sukan je ofis da <u>abinci</u> , amma ba kullum ba.
tābā	Sukan je ofis da <u>taba</u> , amma ba kullum ba.
gyàɗā	Sukan je ofis da <u>gyada</u> , amma ba kullum ba.
māgānī	Sukan je ofis da <u>magani</u> , amma ba kullum ba.
yārā	Sukan je ofis da <u>yara</u> , amma ba kullum ba.
hūlā	Sukan je ofis da <u>hula</u> , amma ba kullum ba.
ɗansāndā	Sukan je ofis da ɗansanda, amma ba kullum ba.

	Dà wàné lōkací <u>sukàn</u> jē nēman dabbōbí?
(an)	Da wane lokaci <u>akan</u> je neman dabbobí?
(itā)	Da wane lokaci <u>takan</u> je neman dabbobí?
(kū)	Da wane lokaci kukan je neman <u>dabbobí</u> ?
itācē	Da wane lokaci kukan je neman <u>itace</u> ?
māigidantā	Da wane lokaci kukan je neman <u>maigidanta</u> ?
'yartā	Da wane lokaci kukan je neman <u>'yarta</u> ?
māgānī	Da wane lokaci kukan je neman <u>magani</u> ?
māsu shī	Da wane lokaci kukan je neman <u>masu shi</u> ?
Yūsufū	Da wane lokaci kukan je neman <u>Yusufu</u> ?
(sū)	Da wane lokaci kukan je nemansu?
wākē	Da wane lokaci kukan je neman <u>wake</u> ?
	• Yakàn zaunà à gīdā dà <u>mātarṣā</u> sūyī aikī.
Shēhū	Yakan zauna a gida da <u>Shehu</u> suyi aiki.
yārā	Yakan zauna a gida da <u>yara</u> suyi aiki.
ākāwū	Yakan zauna a gida da <u>akawu</u> suyi aiki.
yārōnsā	Yakan zauna a gida da <u>yaronsa</u> suyi aiki.
uwarṣā	Yakan zauna a gida da <u>uwarsa</u> suyi aiki.
mutānē	Yakan zauna a gida da <u>mutane</u> suyi aiki.
kāfīntā	Yakan zauna a gida da <u>kafinta</u> suyi aiki.
ma'āikātā	Yakan zauna a gida da <u>ma'aikata</u> suyi aiki.
uwarḡidansā	Yakan zauna a gida da <u>uwarḡidansa</u> suyi aiki.
	<u>Sukàn</u> sō zuwā <u>kwallō</u> , sai dai bāṣu dà sūkūnī.
(mū)	Mukan so zuwa <u>kwallo</u> , sai dai bamu da sukuni.
dājī	Mukan so zuwa <u>daji</u> , sai dai bamu da sukuni.
asībītī	Mukan so zuwa <u>asibiti</u> , sai dai bamu da sukuni.
gīdānsā	Mukan so zuwa <u>gidansa</u> , sai dai bamu da sukuni.
kallō	Mukan so zuwa <u>kallo</u> , sai dai bamu da sukuni.
yāwō	Mukan so zuwa <u>yawo</u> , sai dai bamu da sukuni.
can	Mukan so zuwa <u>can</u> , sai dai bamu da sukuni.
kāsuwā	Mukan so zuwa <u>kasuwa</u> , sai dai bamu da sukuni.
makarantā	Mukan so zuwa <u>makaranta</u> , sai dai bamu da sukuni.

kudī	Kin tabbātā yakan tafi asibitī da <u>yārān</u> ?
dabbōbīn	Kin tabbata yakan tafi asibitī da <u>kudī</u> ?
gyādā	Kin tabbata yakan tafi asibitī da <u>dabbobīn</u> ?
yāwō	Kin tabbata yakan tafi <u>asibitī</u> da gyada?
aikī	Kin tabbata yakan tafi <u>yawo</u> da gyada?
makarantā	Kin tabbata yakan tafi <u>aikī</u> da gyada?
	Kin tabbata yakan tafi makaranta da gyada?
māsinjā	•Hālīmā takan gayā wā <u>uwartā</u> sākōn.
mutānē	Halima takan gaya wa <u>masinja</u> sakon.
ākāwū	Halima takan gaya wa <u>mutane</u> sakon.
ma'āikātā	Halima takan gaya wa <u>akawu</u> sakon.
wasu	Halima takan gaya wa <u>ma'aikata</u> sakon.
māigīdā	Halima takan gaya wa <u>wasu</u> sakon.
'yartā	Halima takan gaya wa <u>maigida</u> sakon.
mālamīn dājī	Halima takan gaya wa <u>'yarta</u> sakon.
	Halima takan gaya wa malamin daji sakon.
tābā	•Yārōnā yakan kai <u>ābīncī</u> wajen harbī.
dōkī	Yarona yakan kai <u>taba</u> wajen harbi.
gyādā	Yarona yakan kai <u>dokī</u> wajen harbi.
yārānā	<u>Yarona</u> yakan kai gyada wajen harbi.
kwallō	Yarana sukan kai gyada wajen <u>harbi</u> .
aikī	Yarana sukan kai gyada wajen <u>kwallo</u> .
kallō	Yarana sukan kai gyada wajen <u>aikī</u> .
tārō	Yarana sukan kai gyada wajen <u>kallo</u> .
	Yarana sukan kai gyada wajen taro.
kudī	•Mūsā yakan ajiye <u>rīgā</u> à àkwātī.
āḱkalāmī	Musa yakan ajiye <u>kudī</u> a akwatī.
tāḱalmī	Musa yakan ajiye <u>alkalamī</u> a akwatī.
hūlā	Musa yakan ajiye <u>takalmī</u> a akwatī.
ōfīs	Musa yakan ajiye hula a <u>akwatī</u> .
gīdā	Musa yakan ajiye hula a <u>ofis</u> .
	Musa yakan ajiye hula a <u>gida</u> .

hunting

makarantā
ma'aikatarṣu
kō'inā

Musa yakan ajiye hula a makaranta.
Musa yakan ajiye hula a ma'aikatarsu.
Musa yakan ajiye hula a ko'ina.

(nī)

Yakān dūbā dāji kullum da yamma.

(sū)

Nakan duba daji kullum da yamma.

(itā)

Sukan duba daji kullum da yamma.

kāsuwā

Takan duba daji kullum da yamma.

(mū)

Takan duba kasuwa kullum da yamma.

makarantā

Mukan duba kasuwa kullum da yamma.

gidansa

Mukan duba makaranta kullum da yamma.

Mukan duba digansa kullum da yamma.

UNIT 22

BASIC SENTENCES

Good evening, Sale.

Audu

Barkā dà yammā Sālè.

Good evening.

Sale

Yawwā, barkā kàdái.

A

car

mōtā

What kind of car are you
going to buy?

Wàcè irìn mōtā zākà sàyá?

S

black

bakī

f.

bakā

I want to buy a black one.

Inā sō` in sàyi bakā nè.

A

blue

hūdī

f.

shūdīyā

How come ('what caused you:')
you're not going to buy a
blue one?

Mè yasā` bà zākà sàyi shūdīyā bá?

S

on behalf of, on account
of; because

don

that particular one, the
one you know about

wānnan

color

launī

Because I don't like that
particular color.

Don bānā sōn wānnan launī.

A

by the way

shin̄

white (one); light
in color

farī

f.

farā

shoe, sandal

tākalmī

By the way, what did you pay
for ('how much did you
buy... for') those white
shoes?

Shin̄ nawà ka sàyi farin tākalmīn nān?

S

how

yaddà

I forget [just] how I bought
[them].

Nā man̄ta yaddà na sàyā.

A

red (m.f.)

jā

pl.

jājāyē

shoes, sandals (pl.)

tākalmā

every one; or: all

dukā

duk

it deteriorated, spoiled

yā lālācē

All my red shoes have worn
out.

Jājāyen tākalmānā duk sun lālācē.

S

it would be better to;
one had better

gāra

Wouldn't it be better for
you to buy black ('one
with black color')?

Bā gāra kà sàyi m̄ai bakin launī bá?

A

he returned (thither)

yā kōmā

Well, I have to get back to
('I'll return to ') the
office. See you later.

Tō', zañ kōmā òfìs, sai anjumā.

S

All right, see you later.

Tō', sai anjumā.

NOTES

Note 22.1 Noun: Plurals

yārō

yārā

ma' àikàcī

ma' àikātā

mùtūm

mutāne

dabbā

dabbōbī

maḵwābcī

maḵwābtā

A Hausa noun such as /yārō/, /ma' àikàcī/ or /mùtūm/ may refer to a single person (or other item) but may also refer to more than one (as, for example, before a numeral, /mùtūm bakwàl/; see Note 24.1). Many such nouns have separate masculine and feminine forms (/yārō/ 'boy' /yārīnyā/ 'girl').

Most nouns also have special forms indicating a number of individuals or individual items. The above list gives examples of these plurals. The relationship of the singular to the plural is often rather complex. The difference between /yārō/ and /yārā/ has not only the change of ending from /-ō/ to /-ā/ but also the change in tone. /dabbōbī/ has a more complex ending, also with a change of tone. The following discussion endeavors to clarify this situation somewhat.

Nearly all Hausa nouns may be described as being composed of a root, base or stem with a tone pattern and an affix or affixes (prefix, suffix). For example:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Suffix(es)</u>
yārō	high-low	yār-	-ō
yārinyā	high-high-low	yār-	iny -ā
yārā	high-low-high	yār-	-ā

A more complex example is:

	<u>Tone Pattern</u>	<u>Prefix</u>	<u>Base</u>	<u>Suffixes</u>
ma'āikācī	high-low-low-high	ma-	aik-	-ac -ī
ma'āikāciyā	high-low-low-high-low	ma-	aik-	-ac -iy -ā
ma'āikātā	high-low-low-high	ma-	aik-	-at -ā

This is a very regular set of formatives. The combination of these tone patterns, the prefix /ma-/ and the suffixes /-ī/, /-iy -ā/ and /-ā/ form nouns indicating 'the person involved in doing so-and-so'. (/ac-/ and /at-/ occur with only certain bases.) Such a noun may be made from many verb bases. Some of these are in more common use than others. Examples are:

<u>Verb Base</u>	<u>Nouns</u>		
nēm-	manēmī	'suitor'	pl. manēmā
san-	masānī	'learned person'	pl. masānā
koy-	makōyī	'learner'	pl. makōyā
	f. makōyiyā		
tafiy-	matāfiyī	'one on a journey'	pl. matāfiyā

A similar, regular, formation is illustrated by /ma'aikatā/ 'place of work', which is /ma- -ā/ with tone pattern high-high-high-high. This formation indicates the place where something is done.

In some cases the noun base does not include the vowel pattern involved:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Vowel Pattern</u>	<u>Suffix</u>
sg. dōkī	high-low	d-k	-ō -	-ī
pl. dawākī	high-high-high	d w k	-a - ā -	-ī

Here the difference between the singular and the plural includes the shape of the base itself. As the suffix is the same, the difference in the base is what matters (compare man, men).

A very common type of plural suffix is (partial) reduplication. For example:

	<u>Tone Pattern</u>	<u>Base</u>	<u>Suffix(es)</u>
sg. dabbā	high-low	dabb-	-ā
pl. dabbōbī	high-high-high	dabb-	-ōb -ī

Here /-ōb-/ adds a long vowel and repeats the last consonant of the base. There are a number of such 'reduplicative' suffixes. The vowel here is /-ō-/. Other suffixes have other vowels, other tone patterns and other features differing from this one. Some examples of reduplication with /-ō-/ plus consonant are:

àkwàtī	pl. akwātōcī	māsīnjà	pl. māsīnjōjī
darē	pl. darōrī	ōfīs	pl. ōfīsōshī
kāsuwā	pl. kāsuwōyī	tābā	pl. tābōbī

The reduplication may not be clear with some of these examples because of the change in the consonant. /t/ is replaced by /c/, /w/ by /y/ and /s/ by /sh/. These are regular replacements. In

word formation, though there are exceptions, the general pattern is that certain consonants including /t w s/, are replaced by others before /ɪ/ and /e/. These replacements are:

/t/	/c/	ma'àikàcī	pl. ma'àikàtā
/d/	/j/	gidā	pl. gidājē
/s/	/sh/	ōfīs, ofīshīn	pl. ōfīsōshī
/z/	/j/	zō 'come'	jē 'go'
/w/	/y/	kāsuwā	pl. kāsuwōyī

These examples show that the base or stem is best thought of as something which the different forms have in common. /zō/, /zuwā/ and /jē/ all have /z/ in common. Before /ō/ and /u/ it remains /z/. Before /ē/ it is replaced by /j/. The suffix /-at-/ is replaced by /-ac-/ before /-ɪ/ but remains /-at-/ before /ā/, etc. These replacements go throughout the language. There are words in which consonants of this group are not replaced before /ɪ/ and /e/, but there are very few of them. Any discussion of word formation must assume these changes to be normal. (Although not illustrated here, a double consonant of the above group is usually replaced by its regular replacement, doubled. Examples in Note 27.1.)

Following is a list of some of the nouns which have occurred so far, with common plurals. For many nouns more than one plural is listed. This is because more than one plural may be used for most Hausa nouns. The situation is basically different from English and Indo-Hittite languages generally. The so-called singular in Hausa is a generic term. Reference to a number of individuals (the 'plural') may be made by using any one of a large number of formatives (usually suffixes). Which is used depends on style (that is, which one the speaker prefers on that occasion) and on usage (that is, certain plural formations are preferred for certain words in any given dialect). The plurals given here are ones frequent in the standard language for that word. Plurals in parentheses are less common.

Singular(s)Plural(s)

àkǎwū

akāwunǎ, akāwunǎ

àkwàtì

akwātunǎ, akwātōcī

àlkalāmī

alkalumǎ, àlkàlāmai

ànīnī

ànīnai

asibitì

asibitōcī

dǎ f. 'yā

'yā'yā

darē

darārē, darōrī

dōkì

dawākī

gidā

gidājē

hūlā

hūlunǎ

itācē

itātuwǎ

iyālī

iyālai

jākādā

jākādū

kāfintā

kāfintōcī

kāsuwā

kāsuwōyī

kunnē

kunnuwǎ

kwānā

kwānākī, kwānukǎ

kwaš / koš

kwasōshī / kosōshī

lōkàcī

lōkàtai, lōkutǎ

ma'āikàcī

ma'āikātā

mācē woman

mātā

māgānī

māgungunǎ

makarantā

makarantū

mālām f. mālāmā

mālāmai, mālumǎ

maḵwàbcī		maḵwàbtā
māsɪnjà		māsɪnjōjī
mātā	wife	mātā, mātāyē
nīyyā		nīyyāyyakī (nīyyōyī)
ōfīs		ōfīsōshī
rīgā		rīgūnā (rīgūnōnī)
sarkī	f. sarauniyā	sarākunā, sārākai
tābā		tābōbī cigarettes, tobaccos
tālālmī		tākalmā
uwā		uwāyē
watā	month	wātānnī
yārō		yārā

Note: Plurals in /-aɪ/ replaced this by /-a/ before /n/:
 /iyālan/ 'the families; the families of'. (This
 is a regular replacement, not restricted to plurals.)

Note 22.2 Noun: 'Adjective' type

Musa kai ne babban akawu yanzu?

Naji an dauki sababbin ma'aikata.

Ina so in sayi baka ne.

Me yasa ba zaka sayi shudɪya ba?

Shin nawa ka sayi farin takalmɪn nan?

Several nouns discussed in Note 22.1 had forms for masculine singular, feminine singular and for plural. There is a group of such nouns which are referred to as 'adjectives', partly because of their meaning and partly because of their usage. (See note 5.2.)

These nouns may occur by themselves, meaning 'a black one, black ones', etc. with /n/ (or /r/) followed by another noun, or may follow the noun they refer to. When occurring with a noun they most frequently precede the noun and have /n/ or /r/:

babban akawu	big clerk ('big one of clerk')
bakar hula	black hat ('black one of hat')
farin doki	white horse ('white one of robe')
farar riga	white robe ('white one of robe')

[There are a number of different types of modifiers both in English and Hausa. 'Modifier' should not be confused with 'adjective'. Compare /gidan mai kyaù/ 'nice house' where /mai kyaù/ may be called a modifier, but it is not an adjective.]

The 'adjectives' which have occurred so far are:

<u>Base</u>	<u>Masculine Singular</u>	<u>Feminine Singular</u>	<u>Plural</u>
bak-	bakī	bakā	bakākē
far-	farī	farā	farārē
sāb-	sābō	sābuwā	sābābbī
shūd-	shūdī	shūdīyā	shūdā, shūdāyē

An example of vowel variation in the base is seen by comparing the verb /yā tsūfā/, 'he became old' with the 'adjective':

tsōhō tsōfuwā tsōfāffī

Note the reduplications /-āC-/, /-aCC-/ (C standing for the last consonant of the base to which it is suffixed), as well as /-ōC-/.

There are also nouns which have the same form whether referring to masculine or feminine but which pattern like 'adjectives' otherwise. The singular is followed by /n/ if the reference is to masculine gender, by /r/ if to feminine. Examples are:

bābbā	pl. maṇyā
jā	pl. jāyāyē

It should be emphasized that all of the above forms are really nouns, meaning 'a black one', 'a new one', 'a big one', 'a red one', etc.

Note also the replacement of /n/ by /l/ in /jal launì/.

Note 22.3 /gāra/

Ba gara ka sayi mai bakin launi ba?

/gāra/ means 'it would be preferable, it would be a good idea for, [so-and-so] had better', etc. It is followed by the optative. Particles of approximately the same meaning are /gwàda/, /gwanda/, /gwàmmà/.

GRAMMATICAL DRILL

GD 22.1 Noun: Plural

The following pairs (and other groups) of sentences are to be drilled with the instructor. After several drills, books are to be closed and the instructor will read the first sentence of each pair of group. The student whose turn it is to repeat the sentence given, then give the same sentence with a noun in the sentence changed to the plural.

Yàushè yacē`àkāwun nān zai tafi gidan sarkī?
Yaushe yace akāwunān nan zasu tafi gidan sarki?

Jan àkwātìn dà mātarsà ta sàyā yā lālācē.
Jajayen akwātunān da matarsa ta saya sun lalace.

Înā Shēhù ya ajiye àlkalāmīn Mūsā?
Ina Shehu ya ajiye alkalumān Musa?

Îdan ka bā` yārō ànīnī, zai sàyi gyàdā.
Idan ka ba yaro ànīnai zai sayi gyada.

Mè akàn yì à asibitìn dabbōbī dà sáfé?
 Me akan yi a asibitōcin dabbobi da safe?

Dānā yā fārā ɪyā sanin yadda akè aɪkī.
 'Yātā ta fara ɪya sanin yadda ake aɪkɪ.
 'Yā'yānā sun fara ɪya sanin yadda ake aɪkɪ.

Ma'aɪkātā sun sanī darē na kārēwā dà wurɪ.
 Ma'aikata sun sanɪ darārē na karewa da wurɪ.

Àkwai dōkī māɪ kyau à gidanmù.
 Akwai dawākī masu kyau a gidanmu.

Gidan dà sukà sàyā, à kusa dà kāsuwā nè.
 Gidājen da suka saya a kusa da kasuwa ne.

Kācē`yā ajiye hūlātā a ōfīshin bàbban àkàwū.
 Kace ya ajiye hūlunānā a ofīshin babban akawu.

Kadà yārā sù sārè itācen nān yau sai gōbe.
 Kada yara su sare itātuwān nan yau sai gobe.

Ìyālīn wā na ganī jiyā dà sāfe à dājī?
 Ìyālan wa na ganɪ jiya da safe a dajɪ?

In jākādān Amīrkā nō, to bā` kōmaɪ.
 In jākādun Amirka ne, to ba komai.

Wàné ɪrīn aɪkī kāfīntā yakān yī`?
 Wane ɪrɪn aɪkɪ kāfintōcī sukan yi?

Zā`à sāmɪ ɪrīn rīgā à à kāsuwā gōbé?
 Za'a samɪ ɪrɪn riga a kāsuwōyī gobe?

Kācē` kunn ɪrōnkā nā cīwō kō?
 Kace kunnuwan yaronka na ciwo ko?

Wàtākīlā zan kwānā ɗaya à Amīrkā.
 Watakila zan kwānākī a Amirka.

Anā kwas` à makarantā sabōdā yārā sunjē hūtū.
 Ana kwasōshī a makaranta saboda yara sunje hutu.

Wanè lōkacī yakān dāwō gīdā dāgā kāsūwā?
 Wadānnè lōkutā yakan dawo gida daga kasuwa?

Yaushe zā'ā bā` ma'āikacī albāshī à watān nān?
 Yaushe za'a ba ma'āikātā albashi a watan nan?

Māgānīn dā ka sāyā yā kārē nē dā wurī hākā?
 Māgununān da ka saya sun kare ne da wuri haka?

Yārā dā yawā sunā zu` à makarantā kullum.
 Yara da yawa suna zu a makarantū kullum.

Kī nēmī izinī wajen mālāmīn makarantā tūkun.
 Kī nemī izinī wajen mālāmā makaranta tukun.
 Kī nemī izinī wajen mālūmān makaranta tukun.
 Mālāmāi sun yī taro jīya a makaranta.

Māsinjā bā yakān zō aikī dā wurī ba kullum.
 Māsinjōjī ba sukan zo aiki da wuri ba kullum.

Kun san mātār māigīdānā tā dāwō jīyā?
 Kun san mātān maigīdana sun dawo jīya?
 Kun san mātāyen maigīdana sun dawo jīya?

Wā bāi yī nīyyā ba gāme dā wannān āikī?
 Wa bai yī nīyyōyī ba game da wannan aiki?
 Wa bai yī nīyyāyyakī ba game da wannan aiki?

Nā mānta wajen dā ōfīshīnsū yakē.
 Na manta wajen da ofisōshīnsū suke.

Tā ajiye rīgar Bello à cīkīn ākwātī.
 Ta ajiye rīgunān Bello a cīkīn akwatī.
 Ta ajiye rīgunōnīn Bello a cīkīn akwatī.

Sarkī zai zō tārō cikin watān jībī.
 Sarauniyā zata zo taro cikin watan jībī.
 Sārākai zasu zo taro cikin watan jībī.
 Sarākunā zasu zo taro cikin watan jībī.

Yārō yā kai masā tābā ofīs dā rāna.
 Yaro ya kai masa tábōbī ofis da rana.

Yanā sō`yā sayā wā 'yarsā tākalmī.
 Yana so ya saya wa 'yarsa tākalmā.

Uwā bā zātā sō dantā yā lālācē ba.
 Uwāyē ba zasu so 'ya'yansu su lalace ba.

Yānzū watā nā kārēwā dā wurī.
 Yanzu wātānnī na karewa da wurī.

Yārō nā ganī akā boyē abīncīnsā.
 Yārā na gani aka boye abīncīnsu.

GD 22.2 Noun: 'Adjective' type

àlkalāmī	Nā gankā dā bakīn <u>dōkī</u> , a inā ka sayā?
wākē	Na ganka da bakīn <u>alkalamī</u> a ina ka saya?
	Na ganka da bakīn wake a ina ka saya?

dabbā	Wā ka sayō wā wannān bakar <u>hūlār</u> ?
kwallō	Wa ka sayo wa wannan bakar <u>dabbar</u> ?
	Wa ka sayo wa wannan bakar kwallon?

rīgūnā	Yanā son bakāken <u>tākalmā</u> , àmmā bāshī dā kudī.
akwātunā	Yana son bakaken <u>rīguna</u> , amma bashī da kudī.
	Yana son bakaken akwatuna amma bashī da kudī.

tākalmī	Wancān farīn <u>gīdān</u> na wānē nē?	whose
dōkī	Wancan farīn <u>takalmīn</u> , na wane ne?	
	Wancan farīn <u>dokīn</u> , na wane ne?	

rīgā	Ìnā ka ajiye farar <u>kēken</u> yāròn Shéhù?	bicycle
hūlā	Ina ka ajiye farar <u>rīgar</u> yaron Shehu?	
	Ina ka ajiye farar hular yaron Shehu?	
gīdājē	Ìdan fārāren <u>dawākin</u> càn nāsà nē, lallai yanā dà kudī.	
akwātunā	Idan fararen <u>gīdajen</u> can nasa ne, lallai yana da kudī.	
	Idan fararen akwatunan can nasa ne, lallai yana da kudī.	
àkàwī	Sābon <u>ma'āikācin</u> nān yā ɪyà aɪkɪ sōsai.	
ɗansāndā	Sabon <u>akawun</u> nan ya ɪyà aɪkɪ sosai.	
	Sabon ɗansandan nan ya ɪyà aɪkɪ sosai.	
hūlā	A ìnā ya sāmɪ sābuwar <u>mōtār</u> tāsà?	
kēkē	A ìnā ya samɪ sabuwar <u>hular</u> tasa?	
	A ìna ya samɪ sabuwar <u>keken</u> tasa?	
mōtōcī	Tā gayā masà an kāwō sàbàbbɪn akwātunā.	
alkalumā	Ta gaya masa an kawo sababbɪn <u>motocɪ</u> .	
	Ta gaya masa an kawo sababbɪn alkaluma.	
àlkalāmī	Yā cē` zai sayɪ shūdɪn <u>tākālmī</u> , ɪn kā bāshɪ kudɪn.	
àkwātī	Ya ce zai sayɪ shudɪn <u>alkalamɪ</u> , ɪn ka bashɪ kudɪn.	
	Ya ce zai sayɪ shudɪn akwatɪ, ɪn ka bashɪ kudɪn.	
rīgā	Lawāl bāɪ sāmɪ shūdɪyar <u>kēken</u> ba.	
mōtā	Lawal bai samɪ shudɪyar <u>rīgar</u> ba.	
	Lawal bai samɪ shudɪyar motar ba.	
akwātunā	Kā san ìndā ya ajiye shūdāyen <u>hūlúnān</u> ?	
rīgūnā	Ka san ìnda ya ajiye shudāyen <u>akwatunan</u> ?	
	Ka san ìnda ya ajiye shudāyen rīgunan?	

GD 22.3 /gāra/

This exercise has two negative transforms, one of /gāra/ and the other of the following verb.

Gāra kījē kɪ gaidā uwarkɪ yaù dà yamma.

Ba gara ki je ki gaida uwarki ba yau da yamma?
Gara kada ki je ki gaida uwarki yau da yamma.

(sū)

Gara su je su gaida uwarki yau da yamma.
Ba gara su je su gaida uwarki ba yau da yamma?
Gara kada su je su gaida uwarki yau da yamma.

(ɪtā)

Gara taje ta gaida uwarki yau da yamma.
Ba gara taje ta gaida uwarki ba yau da yamma?
Gara kada taje ta gaida uwarki yau da yamma.

GD 22.4 Variation Drill

Bàkà yɪ aɪkɪn ɪrɪn yaddà nakè sō` ba.
(kē) Baki yɪ aɪkɪn ɪrɪn yadda nake so ba.
àbɪncɪ Baki yɪ abɪncɪn ɪrɪn yadda nake so ba.
gyārā Baki yɪ gyaran ɪrɪn yadda nake so ba.
gōɗɪyā Baki yɪ godɪya ɪrɪn yadda nake so ba.
harbī Baki yɪ harbi ɪrɪn yadda nake so ba.
kōmaɪ Baki yɪ komai ɪrɪn yadda nake so ba.

Yā fadī yaddà zā`a yī dà wākèn?
àbɪncɪ Ya fadɪ yadda za'a yɪ da abɪncɪn?
kuɗī Ya fadɪ yadda za'a yɪ da kuɗɪn?
sākō Ye fadɪ yadda za'a yɪ da sakon?
māgānī ya fadɪ yadda za'a yɪ da maganɪn?
kātākō Ya fadɪ yadda za'a yɪ da katakon?
tākālmī Ya fadɪ yadda za'a yɪ da takalmɪn?

Duk yāròn dà zai zō, yàzō dà àbɪncɪnsà.
jē Duk yaron da zai je, yaje abɪncɪnsa.
rīgā Duk yaron da zai je, yaje da rigarsa.
mùtù Duk mutumɪn da zai je, yaje da rigarsa.
mutānē Duk mutanen da zasu je, suje da rigarsu.
(wā) Duk wanda zai je, yaje da rigarsa.

àkà nū	Duk <u>akawun</u> da zai je, yaje da rigarsa.
māigīdā	Duk māigīdan da zai je, yaje da rigarsa.
	Àlkalāmin dà ya sàyā, yā lalācē jīyā.
gyāḍā	<u>Gyāḍar</u> da ya saya, ta lalace jīya.
tākālmī	<u>Takalmin</u> da ya saya, ya lalace jīya.
mōtā	<u>Motar</u> da ya saya, ta lalace jīya.
māgānī	<u>Maganin</u> da ya saya, ya lalace jīya.

UNIT 23

BASIC SENTENCES

Audu

[Good evening!

Barkā dà yammā.]

Bello

[Good evening!

Barkā kàdaɪ.]

A

bicycle (f with /-n/)

kēkē

Did you buy that bicycle for
your son?

Kā sàyā wà dānkā kēkēn?

B

I haven't bought it for him
yet.

Bān sàyā masā ba tūkūna.

A

everyone, everybody

kōwwā /kōwā/

long since

tūnɪ

Everyone [else] has bought
[one] for his son long
since.

Kōwwā ya sàyā wà dānsā tūnɪ.

B

Has someone said that they
should be bought for them?

Ancē` nē à sàyā māsù? /músù/

A

Yes, so they'll get ('because
of the going') to school on
time.Ī, sabōdā zuwā makarantā
cikin lōkacī.

B

effort

kòkarī

I'll try

nāyī kòkarī

Well, I'll try to buy [one].

Tō, nāyī kòkarī in sàyā.

A

I'll be on my way now. Have
a good rest!

Zān tāfī, à hūtā lāfīyā.

B

All right, [I hope you] get
there safely!

Tō, sàuka lāfīyā.

NOTES

Note 23.1 /nā`-/ , etc. forms

Tō, nāyī kòkarī in sàyā.

This is an example of another 'future' form. This may be called the 'indefinite future': 'I may try to buy [one]', 'I'll try to buy one'. The full set of forms is:

nā` zō	mwā` zō / mā` zō
kā` zō	kwā` zō
kyā` zō	
yā` zō	swā` zō / sā` zō
tā` zō	ā` zō

The negative is with /bā... ba/: /bā nā` zō ba/, etc.

Note 23.2 Pronoun Review

The accompanying table reviews the forms of the pronouns. The numbers to the left in the table refer to the examples.

1	nī	ka ₁	kē	shī	itā	mū	kū	sū	
/	n ₁		ke	sh ₁	ita	mu	ku	su	
2a	n ₁	ka	k ₁	sh ₁	ta	mu	ku	su	
b	n ₁	ka	k ₁	sh ₁	ta	mu	ku	su	a
/	n ₁	kà	k ₁	sh ₁	tà	mù	kù	sù	
/	n ₁	kà	k ₁	sh ₁	tà	mù	kù	sù	à
3	n ₁	kà	k ₁	sà	tà	nà	kù	sù	
4	-y	kà	k ₁	sà	tà	mù	kù	sù	
b	-wa	kà	k ₁	sà	tà	mù	kù	sù	
5	n ₁	kà	k ₁	yà	tà	mù	kù	sù	à
6				1				su	
7	n	kà	k ₁	ì	tà	mù	kù	sù	à
8	in	kà	k ₁	yà	tà	mù	kù	sù	à
9	1	ka	k ₁	ya	ta	mu	ku	su	a
10	na	ka	k ₁	yà	ta	mu	ku	su	a
11	na	ka	k ₁ kà	ya	ta	mukà	kukà	sukà	akà
12	nā	kā	k ₁ n	yā	tā	mun	kun	sun	an
13	nā	kā	kyā	yā	tā	mwā	kwā	swā	ā
14	nā	kā	kyā	yā	tā	mwā	kwā	swā	ā
15				s / -				sā	

- 1 Independent Pronoun (Note 5.1.1)
 - / Alternate forms of the Independent Pronouns, short, with final glottal stop (/nɪ'/, /ke'/, etc.) (Note 5.1.1)
- 2a High tone suffixes to the verb (Notes 6.1., 6.3)
 - b After /zā'-/ 'go' (Note 15.1) and /bā'-/ (Note 18.1.2)
 - / Alternate low tone suffixes to the verb (Notes 6.1, 6.3)
 - / Alternate low tone forms after /zā'-/ and /bā'-/ (Notes 15.1 and 18.1.2)
- 3 After /ma-/ 'to' (/mɪ-/ before /-nɪ/, alternate /mu-/ before /-kù/, /-sù/, Note 5.1.2)
- 4a After /n/, /r/. First person /-nā/ (for /-na/ plus -V), /-tā/ (for /-ta/ plus -V) (Note 5.2)
 - b After /nā-/, /tā-/ forming 'mine, yours' etc. (Note 14.1.1)
- 5 After /bā-/ (negative progressive, Note 17.1) See alternate 14.
- 6 After /mā-/, /mā'-/ 'one who has' (Note 19.2)
- 7 After /bā-/ (negative, Note 7.1), /za-/ /zā-/ (future, Note 8.1), /n̄/ and /i/ also alternate forms after /ba-/ (negative progressive, Note 17.1); /n̄/ also after /ma-/.
- 8 Optative prefix (Note 10.1)
- 9 Before /nā/ (Note 15.2)
- 10 Before /kē/ (relative, Note 20.1) and /kàn/ (habitual, Note 21.1)
- 11 Relative perfective prefix (Note 19.1)
- 12 Perfective prefix (Note 4.1)
- 13 Indefinite future prefix (Note 23.1)
 - / Alternate forms
- 14 After /bā-/ (negative progressive, Note 16.1). See alternates in 5)
- 15 After /marā/ 'one who does not have' (Note 19.2)

Examples:

1 See chart

2a yā maṇtāni

yā maṇtāmu

yā maṇtāka

yā maṇtāku

yā maṇtāki

yā maṇtāshi

yā maṇtāsu

yā maṇtāta

b zāni

zāmu

zāka

zāku

zāki

zāshi

zāsu

zāta

zā'a

bāni dà shī

bāmu dà shī

bāka dà shī

bāku dà shī

bāki dà shī

bāshi dà shī

bāsu dà shī

bāta dà shī

bā'a da shī

/ yā bāni

yā bāmu

yā bāka

yā bāku

yā bāki

yā bāshi

yā bāsu

yā bāta

/• Low tone alternates of 2b

3	mini / ran	mana / mamu
	maka	maku / muku
	maki / miki	
	masa	masu / musu
	matà	

4	ruwānā / ruwāna	ruwanmu
	ruwankā	ruwanku
	ruwanki	
	ruwansā	ruwansu
	ruwantā	
	hūlātā / hūlāta	hūlarmu
	hūlarā	hūlarku
	hūlarki	
	hūlarāsa	hūlarsu
	hūlartā	

b	nāwa	nāmu	tāwa	tāmu
	nākā	nāku	tākā	tāku
	nāki		tāki	
	nāsā	nāsu	tāsā	tāsu
	nātā		tātā	

5	bāni	tāshī	bāmu	tāshī
	bākā	tāshī	bāku	tāshī
	bāki	tāshī		
	bāyā	tāshī	bāsu	tāshī
	bātā	tāshī	bā'a	tāshī

6	màì kyaù	māsu kyaù
7	bàn gājɪ ba	bāmù gājɪ ba
	bàkà gājɪ ba	bàkù gājɪ ba
	bàkì gājɪ ba	
	bàì gājɪ ba	bàsù gājɪ ba
	bàtà gājɪ ba	bà'à gājɪ ba
	zan gājɪ	zāmù gājɪ
	zākà gājɪ	zākù gājɪ
	zākì gājɪ	
	zai gājɪ	zāsù gājɪ
	zātà gājɪ	zā'à gājɪ
8	ìn sàyā	mù sàyā
	kà sàyā	
	kì sàyā	kù sàyā
	yà sàyā	sù sàyā
	tà sàyā	à sàyā
9	inà jirā	munà jirā
	kanà jirā	kunà jirā
	kinà jirā	
	yanà jirā	sunà jirā
	tanà jirā	anà jirā
	inà dà shī	munà dà shī
	kanà dà shī	kunà dà shī
	kinà dà shī	

	yanà dà shī	sunà dà shī
	tanà dà shī	anà dà shī
10	nakè jīrā	mukè jīrā
	kakè jīrā	kukè jīrā
	kikè jīrā	
	yakè jīrā	sukè jīrā
	takè jīrā	akè jīrā
	nakàn jīrā	mukàn jīrā
	kakàn jīrā	kukàn jīrā
	kikàn jīrā	
	yakàn jīrā	sukàn jīrā
	takàn jīrā	akàn jīrā
11	na gàjɪ	mukà gàjɪ
	ka gàjɪ	kukà gàjɪ
	kikà gàjɪ	
	ya gàjɪ	sukà gàjɪ
	ta gàjɪ	akà gàjɪ
12	nā gàjɪ	mun gàjɪ
	kā gàjɪ	kun gàjɪ
	kɪn gàjɪ	
	yā gàjɪ	sun gàjɪ
	tā gàjɪ	an gàjɪ
13	nā' gàjɪ	mwā' gàjɪ / mā' gàjɪ
	kā' gàjɪ	kwā' gàjɪ

- | | | |
|----|------------|----------------------|
| | kyā` gājı | |
| | yā` gājı | swā` gājı / sā` gājı |
| | tā` gājı | ā` gājı |
| 14 | bānā tāshı | bāmwā tāshı |
| | bākā tāshı | bākwā tāshı |
| | bākyā tāsı | |
| | bāyā tāshı | bāswā tāshı |
| | bātā tāshı | bā'ā tāshı |
| 15 | maṛās kyau | maṛāsā kyau |
| | /maṛā kyau | |

Note the negatives:

- 7a. ba zañ gājı ba
 8. kadā in sáyā
 10. bà nakàn jirā ba
 12. bà nā` gājı ba

GRAMMATICAL DRILL

GD 23.1 Indefinite future

The following drills have the transform pattern:

Future (with /zā-/)

Negative Future

Indefinite Future

Negative Indefinite Future

Zākā aikā dà bakar
 rīgarkā wajensā.

Ba zaka aika da bakar rigarka
 wajensa ba.

	Kā` aīkā` dā bakar rīgarkā` wajensā.	Ba ka aika da bakar rigarka wajensa ba.
(kē)	Zakī aika da bakar rīgarkī wajensa.	Ba zakī aika da bakar rīgarkī wajensa ba.
	<u>Kya</u> aika da bakar rīgarkī wajensa.	Ba kya aika da bakar rīgarkī wajensa ba.
(shī)	Zai aika da bakar rīgarsē wajensa.	Ba zai aika da bakar rīgarsa wajensa ba.
	Ya aika da bakar rīgarsa wajensa.	Ba ya aika da bakar rīgarsa wajensa ba.
	Nājī zā`ā` 1yā gyārā` shūdīyar mōtān nan.	Najī ba za'a 1ya gyara shudīyar motan nan ba.
	Nājī ā` 1yā <u>gyārā`</u> shūdīyar mōtān nan.	Najī ba a 1ya gyara shudīyar motan nan ba.
sāyē	Najī za'a 1ya sayen shūdīyar motan nan.	Najī ba za'a 1ya sayen shudīyar motan nan ba.
	Najī a 1ya <u>sayen</u> shūdīyar motan nan.	Najī ba a 1ya sayen shudīyar motan nan ba.
boyē	Najī za'a 1ya boye shūdīyar motan nan.	Najī ba za'a 1ya boye shudīyar motan nan ba.
	Najī a 1ya boye shūdīyar motan nan.	Najī ba a 1ya boye shudīyar motan nan ba.
	Wātākīlā` zan sō ganīnsā` anjumā.	Watakila ba zan so ganinsa ba anjuma.
	Wātākīlā` nā` sō ganīnsā` anjumā.	Watakila ba na so ganinsa ba anjuma.

(1tā)	Watakila zan so ganinta anjuma	Watakila ba zan so ganinta ba anjuma.
	Watakila na so ganinta anjuma.	Watakila ba na so ganinta ba anjuma.
mātātā	Watakila zan so ganin matata anjuma.	Watakila ba zan so ganin matata ba anjuma.
	Watakila na so ganin <u>matata</u> anjuma.	Watakila ba na so ganin matata ba anjuma.
dānā	Watakila zan so ganin dana anjuma.	Watakila ba zan so ganin dana ba anjuma.
	Watakila na so ganin dana anjuma.	Watakila ba na so ganin dana ba anjuma.
	Zātā iya karɓan rīgūnā māsu launī jā.	Ba zata iya karɓan rīgūna masu launī ja ba.
	Tā` iya karɓan <u>rīgūnā</u> māsu launī jā.	Ba ta iya karɓan rīgūna masu launī ja ba.
'yankunne	Zata iya karɓan 'yankunne masu launī ja.	Ba zata iya karɓan 'yankunne masu launī ja ba.
	Ta iya karɓan 'yankunne masu launī ja.	Ba ta iya karɓan 'yankunne masu launī ja ba.
tākalma	Zata iya karɓan takalma masu launī ja.	Ba zata iya karɓan takalma masu launī ja ba.
	Ta iya <u>karɓan</u> takalma masu launī ja.	Ba ta iya karɓan takalma masu launī ja ba.
bāni	Zata iya bani takalma masu launī ja.	Ba zata iya bani takalma masu launī ja ba.
	Ta iya bani takalma masu launī ja.	Ba ta iya bani takalma masu launī ja ba.

	Zāki sāmī farīn tākālmi à kāsūwā kī sàyā.	Ba zakī samī farīn takalmī a kasuwa kī saya ba.
	Kyā' sāmī farīn tākālmi à <u>kāsūwa</u> kī sàyā.	Ba kya samī farīn takalmī a kasuwa kī saya ba.
kō'inā	Zakī samī farīn takalmī a ko'ina kī saya.	Ba zakī samī farīn takalmī a ko'ina kī saya ba.
	Kya samī farīn takalmī a ko'ina kī saya.	Ba kya samī farīn takalmī a ko'ina kī saya ba.
	Idan tākalman nā dà kyau zai sàyā watakīlā.	Idan takalman na da kyau ba zai saya ba watakīlā.
	Idan <u>takalman</u> nā dà kyau yā' sàyā watakīlā.	Idan takalman na da kyau ba ya saya ba watakīlā.
gidā	Idan gidan na da kyau zai saya watakīlā.	Idan gidan na da kyau ba zai saya ba watakīlā.
	Idan gidan na da kyau ya saya watakīlā.	Idan gidan na da kyau ba ya saya ba watakīlā.
	Irin aikin dà kayī, ina zātō zāsū bākā kudī.	Irin aikin da kayī, ina zato ba zasu baka kudī ba.
	Irin aikin dà kayī, ina zātō <u>swā</u> bākā kudī.	Irin aikin da kayī ina zato ba swa baka kudī ba.
(itā)	Irin aikin da kayī, ina zato zata baka kudī.	Irin aikin da kayī, ina zato ba zata baka kudī ba.
	Irin aikin da kayī, ina zato <u>ta</u> baka kudī.	Irin aikin da kayī, ina zato ba ta baka kudī ba.
(shī)	Irin aikin da kayī, ina zato zai baka kudī.	Irin aikin da kayī, ina zato ba zai baka kudī ba.
	Irin aikin da kayī, ina zato ya baka kudī.	Irin aikin da kayī, ina zato ba ya baka kudī ba.

Mātarkà tā shisshìrya àbincín?	Ī, tā shisshìryā. [A'a, batà shisshìrya ba.]
Ma'áikàtā sun tattāshì dàgà áikì?	Ī, sun tattāshì. [A'a, basu tattashì ba.]
Àsàbè tā zuzzùba ruwā a bûtā?	Ī, tā zuzzùbā. [A'a, batà zuzzubā ba.]
Kun dādāukì wākén?	Ī, mun dādāukā. [A'a, bamu dādāuka ba.]
Māigìdànsà yā wawwàrkē?	Ī, yā wawwàrkē. [A'a, bai wawwarke ba.]
Uwarsà tā kàkkàrbā?	Ī, tā kàkkàrbā. [A'a, batà kakkarba ba.]

This drill optionally includes more of the sentence. The optional part of the answer is in parentheses. (Only negative answers recorded.)

Kun zazzàunā à gídànsà?	[Ī, mun zazzauna (a gídansa).] Ā'ā, bāmù zazzàunā (à gídansà) ba.
An gārgājì dà yìn áikì?	[Ī, an gargajì (da yìn aikì).] Ā'ā, bà'ā gārgājì (dà yìn aikì) ba.
Kā gayā masù sù hurhūtā?	[Ī, na gaya masu (su hurhuta).] Ā'ā, bàn gayā masù (sù hurhūtā) ba.

This drill includes more of the sentence. (Only affirmative answers recorded.)

Yāran sun sàssāmì àbincín?	Ī, sun sassamì abincin. [A'a, basu sassamì abincin ba.]
Mūsā yā duddùbā à cān?	Ī, ya dudduba a can. [A'a, bai dudduba a can ba.]

gyàdàř Zaku iya ðauke gyàdàř, idan Kwa iya ðauke gyàdàř, idan
lokaci ba zai kure ba. lokaci ba zai kure ba.

kātākō Zaku iya ðauke kātākō, idan Kwa iya ðauke kātākō, idan
lokaci ba zai kure ba. lokaci ba zai kure ba.

sākō Zaku iya ðauke sākō, idan Kwa iya ðauke sākō, idan
lokaci ba zai kure ba. lokaci ba zai kure ba.

Random Substitution Drill

- Ba kyā sā jājāyēn tākalmānki ba in zāmu wajen tārō?
- (kū) Ba kwa sa jajayen takalmanku ba in zamu wajen taro?
- (itā) Ba ta sa jajayen takalmanta ba in zamu wajen taro?
- (ka) Ba ka sa jajayen takalmanka ba in zamu wajen taro?
- (mū) Ba mwa sa jajayen takaimanmu ba in zamu wajen taro?
- hūlunā Ba mwa sa jajayen hulunanmu ba in zamu wajen taro?
- rīgūnā Ba mwa sa jajayen rigunanmu ba in zamu wajen taro?
- kallō Ba mwa sa jajayen rigunanmu ba in zamu wajen kallo?
- aiki Ba mwa sa jajayen rigunanmu ba in zamu wajen aiki?
- kwallō Ba mwa sa jajayen rigunanmu ba in zamu wajen kwallō?
- (shī) Ba mwa sa jajayen rigunanmu ba in zamu wajensa?

- Tunī na dāwō, sabōdā zāton yā cē à bānī kudī dà wurī.
- ābīncī Tunī na dawo, saboda zaton ya ce a bani abinci da wurī.
- sākōn Tunī na dawo, saboda zaton ya ce a bani sakon da wurī.
- mōtār Tunī na dawo, saboda zaton ya ce a bani motar da wurī.
- māgānīn Tunī na dawo, saboda zaton ya ce a bani maganin da wurī.
- ākṽātīn Tunī na dawo, saboda zaton ya ce a bani akwatīn da wurī.

àlbāshīnā Tuni na dawo, saboda zaton ya ce a bani albashina
da wuri.
tākalman Tuni na dawo, saboda zaton ya ce a bani takalman da
wuri.

Mwā' yī kōkarī mu gyārā anjuma idan akwai lōkaci.

kōyō Mwa yī kōkarī mu koyo anjuma idan akwai lokaci.

tāfi Mwa yī kōkarī mu tafi anjuma idan akwai lokaci.

sāyā Mwa yī kōkarī mu saya anjuma idan akwai lokaci.

kārba Mwa yī kōkarī mu karba anjuma idan akwai lokaci.

kai Mwa yī kōkarī mu kai anjuma idan akwai lokaci.

jirā Mwa yī kōkarī mu jira anjuma idan akwai lokaci.

fārā Mwa yī kōkarī mu fara anjuma idan akwai lokaci.

ajiye Mwa yī kōkarī mu ajiye anjuma idan akwai lokaci.

UNIT 24

BASIC SENTENCES

A

[Hello there ('resting'). Sànnu dà hītāwā.]

B

[Hello. Yāwā sànnu.]

A

half rabī
Is it 1:30 ('one and a half')? Karfē daya dà rabī tāyī?

B

twelve shā`biyu
quarter kwatā
No, it's 12:15 ('twelve and a quarter'). Ā`à, yānzū shā`biyu dà kwatā.

A

six shidā
Tell me when it's 6:00. Īdan karfē shidā tāyī, kà gayā minī.

B

oh (I'm sorry!) aī
he left yā barī
before kàfīn
Oh, I'll be leaving here before 3:00. Aī, zān bar nan kàfīn karfē ukū.

A

What time will you be back?

Wanè lōkaci zāka dāwō?

B

eight

takwās

Perhaps at 7:45 ('eight
without a quarter').

Watafīlā karfē takwās bā kwatā.

A

[Oh? All right.]

Tō? Shikēnan.]

B

[See you later.]

Sai anjumā.]

NOTES

Note 24.1 Numerals

Note 24.1.1 Cardinal Numerals

Bayan kamar wata biyu.

Ina zato da karfe biyar.

Wajen mutum bakwai.

Hausa numerals follow the noun to which they refer. The noun is in the singular, as in the above examples. The simple numerals (those indicated by a single word), up to 1000, are:

ɗaya	1	shidā	6	āshirīn	20	sābā'in	70
biyu	2	bakwai	7	tālatīn	30	tāmānin	80
uku	3	takwās	8	ārbā'in	40	cāsā'in	90
huɗū	4	tarā	9	hamsin	50	ɗarī	100
biyar	5	gōmā	10	sittin	60	dubū	1000

(Other numerals are combinations. Some examples are:

(gōmà) shā`ḍaya	11	(gōmà) shā`shidā	16	àshirìn dà biyu	22
(gōmà) shā`biyu	12	(gōmà) shā`bakwàl	17	àshirìn dà ukù	23
(gōmà) shā`ukù	13	(gōmà) shā`takwàs	18	tàlâtìn dà ḍaya	31
(gōmà) shā`hudū	14	(gōmà) shā`tarà	19	tàlâtìn dà biyu	32
(gōmà) shā`biyar	15	àshirìn dà ḍaya	21	càsà`ìn dà biyar	95

The use of /gōmà/ is optional. Either /shā`ḍaya/ or /gōmà shā`ḍaya/ may be used. Combinations such as 21, 22, 41, 42, 54, 65, etc. are all formed as above. Some other combinations are:

ḍarī biyu	200	dubū dà ḍaya	1001
ḍarī ukù	300	dubū ḍaya dà ḍarī ḍaya	1100

Note 24.1.2 Numerals in compounds: /-ḍaɪ/

Nɪ da Sanɪ ne kaḍaɪ.

Kaɪ kaḍaɪ zakazo?

Numerals form part of some compounds. The /-ḍaɪ/ of /kaḍaɪ/ is a form of /ḍaya/ 'one'.

Note 24.1.3 Numerals and Other Quantity Words with /na/ and /ta/

Numeral compounds with /na/ or /ta/ (prefixes though written separately; see Note 14.1) are equivalent to English ordinal numerals.

na ḍaya	ta ḍaya	first
na biyu	ta biyu	second
na shā`biyu	ta shā`biyu	twelfth
na àshirìn	ta àshirìn	twentieth
na ḍarī	ta ḍarī	hundredth

The use of /gōmà/ is optional:

na gōmà shā`biyu / na shā`biyu ta gōmà shā`biyu / ta shā`biyu

/na/ and /ta/ are also used with other quantity words:

na nawa ta nawa the how many-th; in what (numerical) place?

Note 24.2 Telling Time

Note 24.2.1 Time by the Hour

Karfe daya da rabi tayi?

Yanzu sha biyu da kwata.

Watakila karfe takwas ba kwata.

The quarter hour is referred to as /kwatā/, X:15 being /X dà kwatā/ that is, 'X and a quarter'. A quarter of the hour (X:45) may be /X bā`kwatā/ 'X without, or lacking, a quarter' or /X saurā kwatā/ 'X, remainder a quarter' that is, with a quarter to go. The half hour is /rabi/ 'half'. Time by the minute otherwise uses the numerals (X dà ____)

The reaching of an hour is expressed with the verb /yɪ/, as in the first sentence. /yɪ/ is also used of spending time.

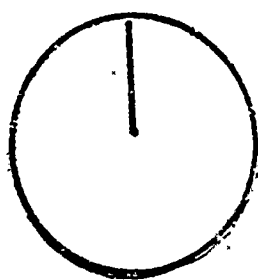
Note 24.2.2 Time of Day

Barka da rana.

Barka da yamma.

Barka da dare.

The terms above, translated in the units as 'day' (sometimes afternoon'), 'evening', 'night', do not equate exactly with English concepts. The following list gives some terms for times of day and night, with rough English equivalents. The usage is more determined by the position of the sun than by clock time. An effort is made to give some idea of the correlation by showing (very approximate) time span on a clock face (to the left) and the rising and setting sun to the right.



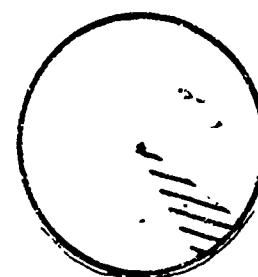
tsakaddarē

midnight



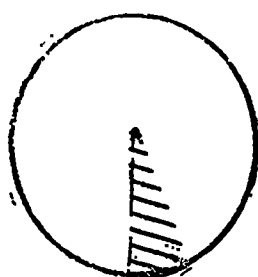
àsùbāhìn farkō

first cockcrow



sùbāhī
/ àsùbāhī
/ àsùbā

early morning
before dawn



àlfijir

first light of
the sun



sassāfe

dawn



sāfiyā

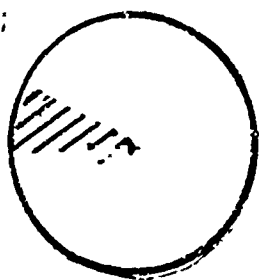
gārī yā wāyē
'the sky has
cleared'

sun-up, morning

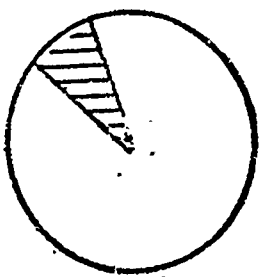


hàntsī

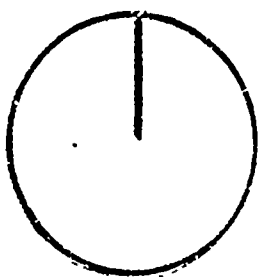
sun well up



wàlāhā

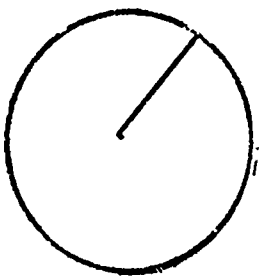
time of supplementary
prayer

lālūrī

optional later time
for supplementary
prayer

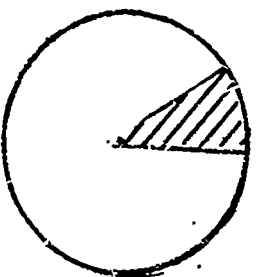
tsakar rānā

mid-day, noon



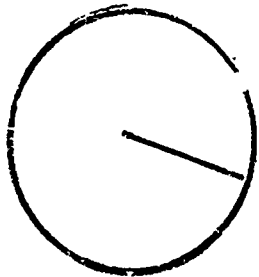
gōshin àzahār

about 1:30 P.M.

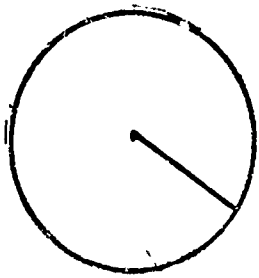


àzahār

about 2:00 to 3:00 P.M.

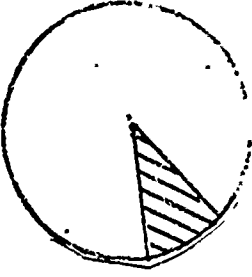

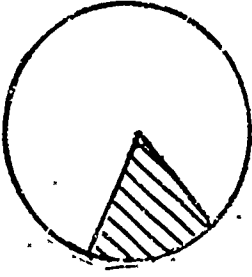

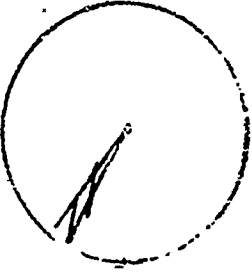
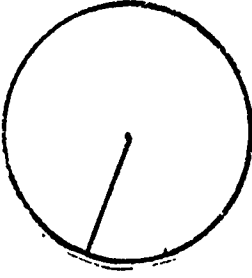
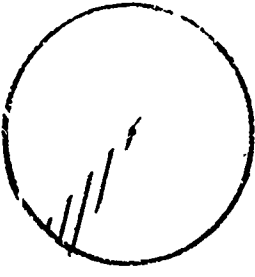
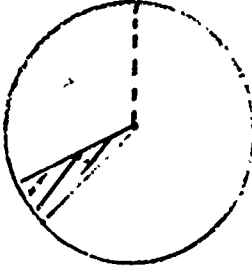
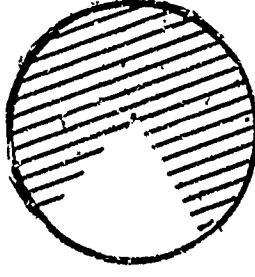
gōshin là'āsàrīyā
/ gōshin là'asār

about 3:30 P.M.



là'āsàrīyā

begins about
4:00

	yammā	lā'āsāriyā sākāliyā	about 4:30-5:30	
			P.M. sun still bright and clear but not hot	
		lā'āsāriyā līs	dusk, sun visible but red	
		gōshin māgaribā	twilight; sun invisible	
		māgaribā	sunset, dark	
		bāyan māgaribā	just after sunset, early darkness of night	
		īsshā'ī	time of last prayer of the day (until about midnight)	
		darē	night	

Note: When referring to the time /sāfiyā/ (sunrise and a couple of hours afterwards) one uses /dà sāfe/ 'at the /sāfiyā/ time', that is 'in the early morning'.

An examples of greetings correlated with the time of day, those with /barkā/ are:

Barkā dà àsùbā`.

may be used from very early morning until /sāfiyā/ (dà sāfe/).

Barkā dà rānā.

may be used from /hāntsī/ to about 2:00 P.M.

Barkā dà yammā.

may be used from about 2:00 P.M. until dark.

Barkā dà darē.

may be used through the night.

Note 24.2.3 Other Terms for Time

General terms

dàkīkà / sakàn	second	mākō / sātī	week
mintī	minute	watā	month; moon
sā'ā / awā	hour	shēkarā	year
kwānā	(spending of a) night; a day	kwānan watā	date
rānā	sun; day	hūtū	holiday, vacation, leave
yini	(spending of a) day		

jìyà	yesterday	gātà	two days after tomorrow
yau	today	città	three days after tomorrow
gòbe	tomorrow	wànshèkarè /wàshègarī	the following day day
jībī	the day after tomorrow		

- - - - -

shēkaran jìyà	the day before yesterday	wannàn watàn	this month
mākòn jìyà	last week	watàn jìyà	last month
mākòn gòbe /mākò mài zuwà	next week	watàn gòbe /watà mài zuwà	next month
mākòn jībī	the week after next	watàn jībī	the month after next
mākòn gātà	the week after the week after after next	watàn gātà	three months hence

- - - - -

Seasons

bazarā	hot season	kākā	harvest
dāminā /dāmanā /dāmunā	rainy season	hùntūrū (lòkàcin dārī)	harmattan

Days of the Week

lahādī	Sunday	àlhāmī	Thursday
lītīnī` /lītīnīn	Monday	jūma'ā / jumma'ā	Friday
tālātā	Tuesday	āsabār / āsabāt /āsabācī /āsībīcī	Saturday
lārābā / lārībā	Wednesday		

Months

There are two sets of month names in use. The more common is the English, while the Islamic names are used by the religiously more conservative. The two sets do not correspond to each other.

Western (English) month names:

Jānāirū	Āpīrīl	Yūlī / Jūlai	Òktōbā
Fābrāirū	Māyū	Āgustā	Nūwambā
Māris	Jun	Sātumbā	Dizambā

There are many minor variations in the pronunciation of these.

Islamic months:

Ālmūharṛām	Rābī'īlāhīr	Rajāb	Shāwwāl
Safār	Jīmādālawwāl	Shā'āban	Zūlkī'idā
Rābī'īlawwāl	Jīmādālāhīr	Rāmālan	Zūlhajjī

Islamic Festivals

Sallār Cìkà cìkì	New Year's festival of the 9/10 of Muharram
Sallār Tākutāhā	Festival of Prophet's birthday or name-day
Sallār Azumī	Festival on breaking fast of Ramadan
Sallār Layyā	Festival held on the tenth of Zulhajjī

/sallā/ means both 'performance of one of the five daily prayers' and '(Islamic) festival': /yanā sallā/ 'he's performing his devotions'. /Sallār Layyā/ is also known as /bābbar sallā/. The five times of prayer are /āzahār/, /lā'asār/, /māgarībā/, /īsshā'ī/, /sūbāhī/.

GRAMMATICAL DRILL

GD 24.1.1 Time

itacē	Yārā sun kai <u>kudī</u> gidan Shēhū jiyā.
gyadā	Yara sun kai <u>itace</u> gidan Shehu jiya.
yau	Yara sun kai gyada gidan Shehu <u>jiya</u> .
shēkaran jiyā	Yara sun kai gyada gidan Shehu <u>yau</u> .
mākōn jiyā	Yara sun kai gyada gidan Shehu <u>shekaran jiya</u> .
watān jiyā	Yara sun kai gyada gidan Shehu <u>makon jiya</u> .
wānshēkarē	Yara sun kai gyada gidan Shehu <u>watan jiya</u> .
	Yara sun kai gyada gidan Shehu wanshekare.
lōkacī	Idan akwai <u>dāmā</u> , kazo da wuri yau.
sūkūnī	Idan akwai <u>lokaci</u> , kazo da wuri yau.
cittā	Idan akwai sukuni, kazo da wuri <u>yau</u> .
gōbe	Idan akwai sukuni, kazo da wuri <u>citta</u> .
jībī	Idan akwai sukuni, kazo da wuri <u>gobe</u> .
gātā	Idan akwai sukuni, kazo da wuri <u>jibi</u> .
wāshēgarī	Idan akwai sukuni, kazo da wuri <u>gata</u> .
	Idan akwai sukuni, kazo da wuri washegarī.

rānā	Kullum dà <u>sāfe</u> yakan cɪ àbincɪ.
māgarɪbā	Kullum da <u>rana</u> yakan cɪ abincɪ.
là'āsàrɪyā	Kullum da <u>magarɪba</u> yakan cɪ abincɪ.
darē	Kullum da <u>la'asariya</u> yakan cɪ abincɪ.
gòshɪn àzahār	Kullum da <u>dare</u> yakan cɪ abincɪ.
hàntsi	Kullum da <u>goshɪn azahar</u> yakan cɪ abincɪ.
yammā	Kullum da <u>hantsɪ</u> yakan cɪ abincɪ.
	Kullum da yamma yakan cɪ abincɪ.
bɪyar dà rabɪ	Jɪyā dà karfē <u>bɪyar dà kwatā</u> na tāshɪ aɪkɪ.
tārā dà mintɪ hudū	Jɪya da karfe <u>bɪyar da rabɪ</u> na tashɪ aɪkɪ.
bɪyar dà dàkɪkà ɗaya	Jɪya da karfe <u>bɪyar da dakika ɗaya</u> na tashɪ aɪkɪ.
shɪdā	Jɪya da karfe shɪdā na <u>tashɪ</u> aɪkɪ.
dāwō	Jɪya da karfe shɪdā na dawo aɪkɪ.
watā	<u>Kwānā</u> nawā mātarkā tayɪ à gidānsù?
sā'a	<u>Wata</u> nawa matarka tayɪ a gidansu?
māko	<u>Sa'a</u> nawa matarka tayɪ a gidansu?
shēkarā	<u>Mako</u> nawa matarka tayɪ a gidansu?
shɪdā	Shekara <u>nawa</u> matarka tayɪ a gidansu?
gōmā shā' bakwāɪ	Shekara <u>shɪdā</u> matarka tayɪ a gidansu?
tālātɪn	Shekara <u>goma sha bakwāɪ</u> matarka tayɪ a gidansu?
āshɪrɪn dà ukū	Shekara <u>talatɪn</u> matarka tayɪ a gidansu?
	Shekara ashɪrɪn da uku matarka tayɪ a gidansu?
tāfɪ	Wātākɪlā zai <u>dāwō</u> rānar āsabār dà yammā.
sāuka	Watakɪla zai <u>tafɪ</u> ranar asabar da yamma.
litɪnɪn dà hāntsi	Watakɪla zai sauka ranar <u>asabar da yamma</u> .
jumma'a dà là'āsàrɪyā	Watakɪla zai sauka ranar <u>litɪnɪn da hantsɪ</u> .
lārābā dà tsakaddarē	Watakɪla zai sauka ranar <u>jumma'a da la'asariya</u> .
	Watakɪla zai sauka ranar <u>laraba da tsakaddare</u> .

àlhà dà mágàrìbà Watakila zai sauka ranar alhamis da magariba.
 tálātá dà rāna Watakila zai sauka ranar talata da rana.
 wurì Watakila zai sauka ranar talata da wurì.
 sùbāhì Watakila zai sauka ranar talata da subahì.
 ísshā Watakila zai sauka ranar talata da issaha.

À cikin wānè watā zā'ā yì Sallār Tākutāhā?
 A cikin wane mako za'a yì Sallar Takutaha?
 Azūmī A cikin wane mako za'a yì Sallar Azumi?
 Cíkà cíkì A cikin wane mako za'a yì Sallar Cika ciki?
 Layyā A cikin wane mako za'a yì Sallar Layya?
 hùntūrū A cikin wane mako za'a yì hunturu?
 aikin A cikin wane mako za'a yì aikin?

Lōkacin yin abinci yā kusa, sābōdā hakā mù tafi.
 Lokacin yin sallar azahar ya kusa, saboda haka
 mu tafi.

kwallō Lokacin yin kwallo ya kusa, saboda haka mu tafi.
 aikì Lokacin yin aiki ya kusa, saboda haka mu tafi.
 kallō Lokacin yin kallo ya kusa, saboda haka mu tafi.
 gyārā Lokacin yin gyara ya kusa, saboda haka mu tafi.
 fārā Lokacin fara gyara ya kusa, saboda haka mu tafi.
 kārē Lokacin kare gyara ya kusa, saboda haka mu tafi.

Wā ya san sā'addā akē fārā sallār sùbāhì?
 Wa ya san sa'adda ake fara kallon kwallo?
 Wā ya san sa'adda ake fara cín abinci?
 Wa ya san sa'adda ake fara gyaran akwatuna?
 Wā ya san sa'adda ake fara gyaran gidaje?
 Wā ya san sa'adda ake fara gyaran takalma?
 Wā ya san sa'adda ake fara bude ofisoshi?
 Wā ya san sa'adda ake fara bude makarantu?
 Wā ya san sa'adda ake fara bude asibitoci?

	Wàtàkìlā àkwai hùtū cikin watān <u>cittā</u> .
gōbe	Watakila akwai hutu cikin watan gobe.
jībī	Watakila akwai hutu cikin <u>watan</u> jībī.
mākō	Watakila akwai hutu cikin makon <u>jībī</u> .
nan	Watakila akwai hutu cikin makon <u>nan</u> .
gātā	Watakila akwai <u>hutu</u> cikin makon gata.
aikī	Watakila <u>akwai</u> aikī cikin makon gata.
bā	Watakila ba aikī cikin makon gata.

GD 24.1.2 /na/ and /ta/ plus numerals and quantity words.

Question and Answer Drill

Na nawà kacē` Shēhū ya sayō?	Nācē` ya sayō na sulē gōmā shā`biyu.
Na nawà kakē zātō ta kāwō?	Na pam biyar dà sulē tarā.
Idan ya kāwō na sulē ukū, yāyā zākā yí?	Òho, na dai cē` ya kāwō na sulē.
Na kwānā nawà ya kāwō jiyā?	Yā kāwō na kwānā àshirīn.

GD 24.1.3 Time

Read the following times in Hausa

9:00	12:15	3:35	6:45
10:05	1:20	4:40	7:50
11:08	2:30	5:44	8:58

GD 24.2 Variation Drill

	Kōwwā yasā` ruwā à <u>kunnuwānsā</u> , ruwānsā.
rīgūnānsā	Kowwa yasa ruwa a <u>rigunansa</u> , ruwansa.
māgūngunā	Kowwa yasa ruwa a <u>magunguna</u> , ruwansa.
tābōbī	Kowwa yasa ruwa a <u>tabobī</u> , ruwansa.
tākalmā	Kowwa yasa ruwa a <u>takalma</u> , ruwansa.
ābīncī	Kowwa yasa ruwa a <u>abīncī</u> , ruwansa.
ākwaṭī	Kowwa yasa <u>ruwa</u> a akwaṭī, ruwansa.
hūlunā	Kowwa yasa <u>huluna</u> a akwaṭī, ruwansa.
ānīnai	Kowwa yasa <u>anīnai</u> a akwaṭī, ruwansa.
alkalumā	Kowwa yasa <u>alkalumā</u> a akwaṭī, ruwansa.

UNIT 25

BASIC SENTENCES

A

Sa 'idu!

Sà 'īdù.

Sa 'idu

Yes, sir?

Nà 'ám?

A

water jug

būtā

he poured

yā zubā

he poured (with reference
to here)

yā zubō

Take this jug and get some
water ('pour [and bring]
hither').

Dàukī bŭtān nān kà zubo ruwā.

S

heat

zāfī

Cold or hot?

Na sanyí, kō na zāfí?

A

whichever it is

kōwānnē

he received, got

yā sāmù

Whichever is available ('one
gets').

Kōwānnē akà sāmù.

S

All right.

Tō.

A

(attention catching
expression), have it!

ùngo

there, over there

cān

he bought (and brought here)

yā sayō

sugar

sukārī

Here! Go over there to
[that] house and buy
([and bring] hither)
some sugar.

Ùngo! Tàfì càn gidañ ka sayō sukārī.

S

All right.

Tō.

A

shirt

tagùwā

pl.

taguwōyī

on

kañ

chair, stool

kujērā

pl.

kùjērū / kujērōrī

Where is the shirt that
I put here on the chair?

Ìnā tagùwar dà na ajiyē nañ kañ kujērā?

S

room

dākī

pl.

dākunā

Bala took it to that
room over there.

Bālā yā kai dākin cān.

NOTES

Note 25.1 /nan/ - /can/

Dauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

Ina taguwar da na ajiye nan kan kujera?

Bala ya kai dakin can.

Both /nan/ and /can/ occur with different tone patterns. The basic meaning of /nan/ is that it refers to [something in] the immediate vicinity; that of /can/ that it refers to [something at] a distance. (See also Note 7.3.)

With low tone these occur after /n/ as 'this', 'that': /gɪdàn nàṇ/ 'this house', /gɪdàn càṇ/ 'that house'.

With high-low tone (/nàṇ/ - /càṇ/) they are used for 'here (in sight)' and 'there (in sight)', as well as 'this', 'that'.

With high tone (/nan/, /can/) there are used for 'here (out of sight)' and 'there (out of sight)'.

For combinations with /wan-/ see Note 26.1.

Feminine nouns often have /n/ before /nan/ and /can/: /būtàn nàṇ/, /būtàn càṇ/ but /būtār/.

Note 25.2 Verb: Suffix /-ō/

Dauki butan nan ka zubo ruwa.

Tafi can gidan ka sayo sukari.

/zubō/ means 'pour [and bring back] hither'. /sayō/ means 'buy [and bring back] hither'. The suffix /-ō/ (with high tones on the verb) indicates that the action includes something hitherward, something done in the direction of the speaker. A number of other examples have occurred:

kaɪ	carry	kāwō	bring
jē	go	zō	come
		dāwō	return
tāfɪ	go	tahō	come

The following list gives further illustrations of verbs in /-o/ compared to other verb forms. The verbs in /-o/ generally have the same basic meaning as the other verb but with the added sense of 'in this direction, with reference to here'. Only occasional meanings are given for the /-o/ verbs.

aikā̀	send out	aikō	send here
daukā̀	take	daukō	bring
dūbā̀	look at	dūbō	
fadā̀	tell	fadō	
fārā̀	begin	fārō	
fītā̀	go out	fītō	come in
ganī	see	ganō	
gudū	run	gudō	run here
gyārā̀	repair	gyārō	
hārbā̀	shoot, kick, throw	hārbō	
kārḡā̀	receive	karḡō	
kōmā̀	go back	kōmō	come back
lālātā̀	spoil	lālātō	
mantā̀	forget	mantō	
nēmā̀	look for	nēmō	
sā̀	put, place, wear	sanyō	
sāmā̀	get	sāmō	
sārḕ	cut down	sārō	
saukā̀	arrive (somewhere else)	saukō	arrive here
shiryā̀	arrange prepare	shiryō	
tāmbāyā̀	ask	tambayō	
tāshī̀	get up	tāsō	
yī	do, make	yīwō	

See the sentences in GD 25.1.1 for illustrations of usage.
The imperative of verbs in /-ō/ has low-high (low-low-high) tone pattern.

GRAMMATICAL DRILL

GD 25.1 Verb: Suffix /-ō/

GD 25.1.1 Suffix /-ō/, Paired Sentences - Learning Drill

The following sentences illustrate the contrast between verbs in /-ō/ and others with different suffixes. The first sentence uses the other verb, the second the verb in /-ō/. The verb is given to the left for easy reference. (These sentences may be used as the basis for other drills, such as substitution, question and answer, etc. Note: the translations relating to this drill are of the sentences containing the verbs in /-ō/.)

aikā Shēhù yā aikā wà mātātā dà kudī jiyā.

aikō Yàushè yacē` zai aikō dà rìgar tawá?

ɗaukā Ìdan kai ka ɗaukā bà zai cē` kōmai ba.

ɗaukō Wā ya ɗauko àbincin dàgà gidānā?

farā Nā farā sanin yadda zan yi rùbùtū.

farō Zan farō dàgà can, àmmā sai nā hūtā.

fita Yārā sun fita dà wurɪ yaù dà sāfe.

fitō Hālīmà ta fitō dà àkwàtin nan jiyā.

gaidā Matar Mūsā tā gaidā uwātā.

gaidō Inā zātō yā jē yā gaidō Shēhù nē.

ganī À inā ka ganī ya ajiye rìgar?

ganō Tā ganō inda akè sayadda wākē.

gyārā Lallai kà gyārā minì mōtātā dà wurɪ.

gyārō Nā gyārō àlkalàmin nan tūnɪ.

writing

sell

hàrbā	Wè zai hàrbā dōkī in bā kai bá?	
harbō	Mammān yā harbō tsuntsū dà rāna.	bird
manṭā	Kē kīkà manṭā dà kudī à nān?	
mantō	Òho! tàn cē` kà manto nākà à gidā ba.	
nēmā	Sū sukà nēmā, sun kuwā ganī.	indeed
nemō	Àshē bàn cē` kà nēmō minī hūlātā bá?	well!
sāyā	Mùtum nawà sukà sàyā à wajénsà?	
sayō	Jiyà tā sayō tākalmā māsū kyau.	
sāmā	Ìdan yāyī kōkarī zai sāmā à saukī.	
sāmō	Mun samō abūbuwā dà yawà dàgà can.	things
sàuka	Mè ya sàuka à kan dūtsen nān?	rock
saukō	Nā gayā makà uwarṣā tācē` kà saukō dàgà itācen.	
shiryā	Ìdan ka shiryāsu, kà barsu à can.	
shiryō	Zan shiryō rīgunān à cikin àkwātī.	
tāfī	Dà wānè lōkacī zākī tāfī aikī gōbé?	
tahō	Nā tahō dà kudī, kadà kà dāmu.	
dūbā	Māsinjā yā dūbā à inda ka ajiyé?	where
dūbō	Bārī in dūbō, kō yanā gidā.	
fadā	Yī hàkurī, zātā fadā makà anjumā.	patience
fadō	Ìdan kukà jē kukà fadō sākōn zan bākū kudī.	

gudù	Wà ya gudù dàgà makarantā cɪkɪnkù?	
gudō	'Yar Àsàbè tā gudō gidā dà rāna.	
kàrbā	Wàtākīlā zāsù kàrbā dà yāwā gòbe.	
karbō	Dà sanin wā ka karbō wadānnān?	
sārè	Yārā sun sārè itācen dà kè cɪkɪn gidānā.	
sārō	An sārō itācen dà nacē, kō kùwā?	or not
tàmbàyā	Kàje kà tàmbàyā kō àkwai sauran àbɪncɪ.	
tambayō	Mūsā yā tambayō lābārɪn 'yarsà wajentā.	
tāshì	Yau zāmù tāshì aɪkɪ dà wurɪ.	
tāsō	Duk lōkacɪn dà ya tāsō dàgà wāsā zai zō.	playing
lālātā	Ma 'aɪkātā sun lālātā rīgūnānsù dà mai.	grease
lālātō	Wà ya lālātō man kèkēnā cɪkɪnkù?	
kōmā	Inā zātō zan kōmā aɪkɪ anjūnā.	
kōmō	Sā 'àddā yā kōmō bānɪ dà kōmai.	
zubā	Nā manātā nā zubā ruwā à tākālmīnā.	
zubō	Sāɪdù nē yā zubō wākē à cɪkɪn mōtā.	

GD 25.1.2 Verbs in /-ō/ - Substitution Drills

Yàushè ka sayō bütān cān?

inā Ina ka sayo butan can?

kaɪ Kai ka sayo butan can?

yau Yau ka sayo butan can?

daukō	Yau ka <u>dauko</u> butan can?
sāmō	Yau ka <u>samo</u> butan can?
gyārō	Yau ka gyaro butan <u>can</u> ?
tākā	Yau ka gyaro butar <u>taka</u> ?
nañ	Yau ka gyaro butan nan?

	Idan na tunā nā` zubō <u>ruwā</u> à būtār.
gyādā	Idan na tuna na zubo gyada a <u>butar</u> .
mōtār	Idan na tuna na zubo <u>gyada</u> a motar.
kātākō	Idan na tuna na zubo <u>katako</u> a motar.
itācē	Idan na tuna na zubo <u>itace</u> a motar.
kāyañ	Idan na tuna na zubo kayan a <u>motar</u> .
ākwātī	Idan na tuna na zubo <u>kayan</u> a akwatī.
rīgūnān	Idan na tuna na zubo <u>rigunan</u> a akwatī.
alkalumān	Idan na tuna na zubo <u>alkaluman</u> a akwatī.
nāsā	Idan na tuna na zubo <u>nasa</u> a akwatī.
kōmē	Idan na tuna na zubo kome a akwatī.

the load

GD 25.2 Variation Drill

	Yau <u>rānār</u> nā` dà zāfī kwarai.
ruwā	Yau <u>ruwan</u> na da zafi kwarai.
ābīncī	Yau abincin na da zafi <u>kwarai</u> .
kāḍan	Yau abincin na da zafi <u>kaḍan</u> .
sōsai	Yau abincin na da zafi sosai.

a little

	Ungo ka <u>ka</u> 1 masà à car1.
sayō	Ungo ka <u>sayo</u> masa a can.
ajiye	Ungo ka <u>ajiye</u> masa a can.
gyārō	Ungo ka gyaro masa a <u>can</u> .
kāsuwā	Ungo ka gyaro masa a <u>kasuwa</u> .
gidānā	Ungo ka gyaro masa a <u>gidana</u> .
hankālī	Ungo ka gyaro masa a <u>hankali</u> .
ma'aikatarku	Ungo ka gyaro masa a ma'aikatarku.

	Àkwai sukari à <u>kāsuwā</u> ?
gidansa	<u>Akwai</u> sukari a gidansa?
karfō	<u>Karfo</u> sukari a gidansa.
sāyō	<u>Sayo</u> sukari a gidansa.
daukō	<u>Dauko</u> sukari a <u>gidansa</u> .
mōtātā	<u>Dauko</u> sukari a <u>motata</u> .
can	<u>Dauko</u> sukari a <u>can</u> .
cikī	<u>Dauko</u> sukari a <u>ciki</u> .

	Zan <u>sayo</u> taguwar gōbe in Allāh yāsō.
bāshī	Zan <u>bashi</u> taguwar gobe in Allah yaso.
karfō	Zan <u>karfo</u> taguwar gobe in Allah yaso.
ḡōyē	Zan <u>boye</u> taguwar gobe in Allah yaso.
wankō	Zan <u>wanko</u> taguwar gobe in Allah yaso.
gyārō	Zan <u>gyaro</u> taguwar gobe in Allah yaso.
sanyō	Zan <u>sanyo</u> taguwar gobe in Allah yaso.
biyā	Zan biya taguwar gobe in Allah yaso.

hide

wash

pay for

	Wàné káfintà ya <u>yīwo</u> kujērán nan?
gyārō	Wane <u>kafinta</u> ya gyaro kujeran nan?
mutum	Wane mutum ya <u>gyaro</u> kujeran nan?
daukō	Wane mutum ya dauko kujeran <u>nan</u> ?
tāwa	Wane mutum ya dauko kujerar <u>tawa</u> ?
jīyā	Wane mutum ya dauko kujeran <u>jīya</u> ?
can	Wane mutum ya dauko kujeran <u>can</u> ?
karfē	Wane mutum ya dauko kujeran <u>karfe</u> ?

UNIT 26

BASIC SENTENCES

Bello

[How's the work going, Alɪ?

Sànnu dà aɪkɪ Alɪ?

Alɪ

[Fine, thanks.

Yàwɔ̃ sànnu kadeɪ.]

B

Who was given my robe to put
away?

Wà akà bā rīgātā yà ajiyé?

A

I don't know.

Bàn sanɪ ba.

B

he planted

yā shūkà

farm

gōnā

pl.

gōnàkɪ / gōnàkaɪ
/ gōnōnɪWhat are you going to plant
on this farm?

Mè zākà shūkà à wannan gōnàɔ̃?

A

onion(s)

àlbasà

Onions and beans.

Àlbasà dà wākē.

B

he sold (thing: /dà/)

yā sayar

clock, watch

àgōgō

pl.

àgōgaɪ / agōgōyɪ
/ agōgunà

Who shall I sell this watch to?

Wà zàn sayar wà dà àgōgón nàɔ̃?

A

What are you going to do with
the money?

Mè zākà yɪ dà kuɗín?

B

I want to buy shoes.

Inā sō` in sáyɪ tākalmī nè.

A

So? There's nothing to be
said against that.

Tō`? Bā` laifī.

NOTES

Note 26.1 Compounds of /wa/ and /me/

wa	who?	me	what
kowwa	everyone	komaɪ	everything
wannan	this	kowanne	whichever it is

Both /wa/ and /me/ are used in many compounds and constructions. Some of the common compounds are:

m.	f.	pl.	meaning
wanɪ	wata	wadansu / wasu	some
wàné	wàcè	wàɗànnè	what - ?, which - ?
kōwwàné	kōwàcè	kōwwàɗànnè	whatever, whoever
wànnē	wàccē	wàɗànnē	which one?
wandà	waccè	wadàndà	who
wānē	wancè		someone

wānē (nē)	wācē (cē)	(sū) wānē (nē)	who (is it)? who (are they)?
wannān		wādānnan	this, these
wañnan			that (referred to)
wancān	waccān	wadāncān	that, those
mēnē (nē)			what (is it)?
kōmē / kōma ₁			everything, (not) anything
kōmēnē (nē)			whatever (it is)

Note the use of /kō/ as a generalizing prefix: /wānē/ 'what?' /kōwānē/ 'whatever' (the double ww of the spelling is simply convention), /wānnē/ 'which one' /kōwānnē/ 'whichever one it is', /mē/ 'what' /kōmē/ 'everything' that is, 'what-ever', /mēnē nē/ 'what is it?' /kōmēnē nē/ 'whatever it is'.

Of the above forms /wānē/ and /kōwānē/ are used as modifiers. Of the others those with /-nē/ as part of the compound are used only independently. /wandā/ is used before a verb. The other /wa/ forms may be used both as modifiers and independently. For example /wan₁ mutum yāzō/ or /wan₁ yāzō/.

Note 26.1.1 /wā...wā/

Wa aka ba rigata ya ajiye?

Wa zan sayar wa da agogon nan?

Two different constructions are illustrated here. The verb /bā/, as explained in Note 18.3, may be followed by two objects, quite as in English: /yā bān₁ rīgā/ 'he gave me a robe'. Here /n₁/ indicates the recipient and /rīgā/ the object given. One may also say, as in English /wā ya bā rīgā/ 'who is the one he gave a robe [to]?', that is 'to whom did he give a robe?'

The second example uses the verb /sayar/ which is followed by /wā/ or /ma-/ plus the recipient and (usually) /dā/ plus the object

sold: /yā sayar mini dà rīgā/ 'he sold me a robe' /yā sayar wà Shēhù dà rīgā/ 'he sold Shehu a robe'. When /wà/ is used, it is placed before the verb and /wà/ 'to' follows (see Note 6.2.2): /wà ya sayar wà dà rīgā/ 'who is the one he sold a robe to?'.
 Another example is:

Wà kacē` Shēhù yā aikā wà dà
 kuɗin dà na bākà jiyā.

To whom did you say Shehu
 sent the money I gave you
 yesterday.

Without /dà/ after /aikā/:

Wà kacē` Shēhù yā aikā wà kuɗin dà na bākà jiyā?

Note 26.2 Verbs: Suffix /-ar/

Wa zan sayar wa da agogon nan?

The suffix /-ar/ is used with a great many verbs. It has the meaning 'cause to do the action indicated' or the like. There is a variant /-as/ used by some speakers. Another form of the suffix is /-ad/, making a long /d/ with that of /dà/: /sayaddà/.

Compare the following list, giving 'causative' forms of some verbs which have occurred:

fītā	go out	fītar (dà)	fītaddà	take out
gayā	tell	gayar (dà)	gayaddà	greet
hàrbā	kick	harbas (dà)	harbaddà	kick off
sàuka	arrive	saukar (dà)	saukaddà	set down (off something), put up (someone who arrives)
shā`	drink	shayar (dà)	shayaddà	give to drink, water (an animal)

tabbātā	be sure	tabbatar (dà)	tabbataddā	assure
warkē	get well	warkar (dà)	warḱaddā	make well
zaunā	be seated	zaunar (dà)	zaunaddā	seat; make (some- one) waste (his) time
zubā	pour in	zubar (dà)	zubaddā	pour out

These verbs may be used with no noun following or may have /wa/ (/ma-/) and /da/, as in the example given. This example has /wa/ referring back to /wā/. With a noun or pronoun the sentence would be:

Zan sayar wa Shehu da agogon nan.

Zan sayar masa da agogon nan.

It is also possible to have /wa/ (/ma-/) plus a direct object:

Zan sayar masa agogon nan.

Zan sayar masa agogon nan.

An example without /dà/ following or a direct object is:

Yā tabbatar manā cēwā zāmū	He assured us saying we
sāmī kudī.	would get money.

Without /wa/ (/ma-/) the verb is regularly used with /dà/ if a noun or pronoun follows:

Zan sayar da agogon nan.

These illustrate only some of the constructions in which these verbs are used.

In addition to the suffix /-ar/ (/as/, /ad/), there is also the use of the verb root before /dà/ as in /saidā/ 'sell' (for /sayda/ from /say-/ of /sāyā/, /gaidā/ 'greet' (for /gayda/ from /gay-/ of /gayā/). The construction here may have the suffix /dà/ on the verb and another /dà/ before the noun:

Nā saidā masà dà hūlātā.

I sold him my hat.

GRAMMATICAL DRILL

GD 26.1 /wā/

	Wā zai tafi <u>Ingilā</u> cikinku?
kāsuwā	Wa zai tafi <u>kasuwa</u> cikinku?
makarantā	Wa zai tafi <u>makaranta</u> cikinku?
can	Wa zai tafi <u>can</u> cikinku?
zaunā	Wa zai <u>zauna</u> can cikinku?
kwānā	Wa zai <u>kwana</u> can cikinku?
yini	Wa zai yini can <u>cikinku</u> ?
gōbe	Wa zai yini can <u>gobe</u> ?
yau	Wa zai yini can <u>yau</u> ?
	Wā ya <u>dauki</u> riga mai jan launi?
ajiye	Wa ya <u>ajiye</u> riga mai jan launi?
wanke	Wa ya <u>wanke</u> riga mai jan launi?
sayo	Wa ya <u>sayo</u> riga mai jan launi?
(bari)	Wa ya <u>bar</u> riga mai jan launi?
sace	Wa ya <u>sace</u> riga mai jan launi?
(gani)	Wa ya ga <u>riga</u> mai jan launi?
akwati	Wa ya ga <u>akwati</u> mai jan launi?
agogo	Wa ya ga <u>agogo</u> mai jan launi?
hula	Wa ya ga <u>hula</u> mai jan launi?
	Wā na gani a gidanka <u>jiya</u> da safe?
yau	Wa <u>na</u> gani a gidanka <u>yau</u> da safe?
(ita)	Wa ta gani a <u>gidanka</u> <u>yau</u> da safe?
kāsuwā	Wa ta gani a <u>kasuwa</u> <u>yau</u> da safe?
ofishinka	Wa ta <u>gani</u> a ofishinka <u>yau</u> da safe?
kira	Wa ta <u>kira</u> a ofishinka <u>yau</u> da safe?
aika	Wa ta <u>aika</u> a ofishinka <u>yau</u> da safe?
harba	Wa ta <u>harba</u> a ofishinka <u>yau</u> da safe?
gaida	Wa ta <u>gaida</u> a ofishinka <u>yau</u> da safe?
tambaya	Wa ta <u>tambaya</u> a ofishinka <u>yau</u> da safe?

wash

Wā ka sayō wā tābā dà kuḍīnā?
 ābīncī Wa ka sayo wa abīncī da kuḍīna?
 gyāḍā Wa ka sayo wa gyāḍā da kuḍīna?
 wannān Wa ka sayo wa wannan da kuḍīna?
 ālbasā Wa ka sayo wa albasā da kuḍīna?
 āgōgō Wa ka sayo wa agogo da kuḍīna?

Wā ka ~~kai~~ wā rīgar dà Mūsā ya bā kà?
 sayar Wa ka sayar wa rīgar d. Musa ya ba ka?
 ḍaukō Wa ka ḍauko wa rīgar da Musa ya ba ka?
 tākālmi Wa ka ḍauko wa takalmin da Musa ya ba ka?
 ajiyē Wa ka ḍauko wa takalmin da Musa ya ajiyē?
 gyārā Wa ka ḍauko wa takalmin da Musa ya gyara?
 wankē Wa ka ḍauko wa takalmin da Musa ya wanke?
 sātō Wa ka ḍauko wa takalmin da Musa ya sato?

Wā zan yī wā maganā in na tāfī?
 aiki Wa zan yī wa aiki in na tafī?
 gōḍiyā Wa zan yī wa godiya in na tafī?
 sāuka Wa zan yī wa godiya in na sauka?
 dāwō Wa zan yī wa godiya in na dawo?
 kārḅā Wa zan yī wa godiya in na karḅa?
 sāmū Wa zan yī wa godiya in na samu?

talk

Gīdan wā Mūsā ya tāfī, yā gayā mākā?
 kwānā Gīdan wa Musa ya kwana, ya gaya maka?
 sāyā Gīdan wa Musa ya saya, ya gaya maka?
 mōtā Motar wa Musa ya saya, ya gaya maka?
 rīgā Rīgar wa Musa ya saya, ya gaya maka?

Tākālman wā na ganī à cikin mōtātā?
 ākwātī Takalman wa na ganī a cikin akwatina?
 ofīs Takalman wa na ganī a cikin ofishina?
 gidā Takalman wa na ganī a cikin gidana?

	Wà dà wà akà kai wà <u>kudín</u> ?
abinci	Wa da wa aka <u>kai</u> wa abinci?
sayo	Wa da wa <u>aka</u> sayo wa abinci?
(sū)	Wa da wa suka sayo wa abinci?

GD 26.2 Compounds with /wà/

GD 26.2.1 Learning Drill

wānē nè	Wānē nè yazō nēman Shēhù jiyā?	
wācē cē	Wācē cē ta kira yārā cikīlū?	
sū wānē nè	Sū wānē nè suka bātā gidán nān?	spoiled
wānē	Kācē` dà wānē yā bākā kudín.	
wācē	Tāfi gidan wācē kà karbo rīgar.	
wandā	Wandā ya aikēkà kāsūwā yā fīta.	
waccē	Waccē tazō jiyā, ita cē uwar Bellō.	
wadāndā	Tā kira wadāndā suka kāwo dōkīn.	
wannan	Wannān dōkī dà karfī yakē.	
	Wannān mātār bātā dà lāfiyā.	
wadānnan	Wadānnan alkalumān bā nāwa ba nè.	
wancān	Inā zātō wancān nē ōfishīn jākādān Amīrkē.	
waccān	Waccān cē kāsūwar garīn? Tanā dà girmā.	the city largeness
wadāncān	Idan ka kira wadāncān mutānen, kà bāsū abinci.	
wānē	Wānē lōkacī zākā dāwō dàgà aikī?	
wācē	Wācē rānā zā`a yī tārō?	
wadānnē	Wadānnē abūbuwā ka ajiyē à gidānsā?	things
wānnē	Wānnē nè nākā cikīn wadānnan hūlūnān?	
wācē	Wācē cē tafī kyau, mātār Mūsā ko ta Shēhù?	exceed
wadānnē	Wadānnē nè kīkà ajiyē à akwātī?	

kōwwàné Kōwwàné mùtùm yā san àbindà yakè yī'. *thing which*
 kōwwàcè Kōwwàcè rīgā ka kai masà bā' laifī.
 kōwwàḍànnè Kōwwàḍànnè irin tākalmā zaṅ sayā in na sāmù.

wanɪ Nājɪ wanɪ yarō yāzō nēmankà dà rāna.
 wata Sarkī yāsā' an kāmà wata mātā yaù dà sāfe.
 waɗansu Yāga waɗansu sunà sārè itācè à dājī.

GD 26.2.2 Substitution Drill

lōkaci Wàné mùtùm yazō dàgà Àmīrkà?
 yārō Wane lokaci yazo daga Amirka?
 Wane yaro yazo daga Amirka?

rānā Wàcè shēkarā ya zama sarkī? *became*
 Wace rana ya zama sarki?

àkwātī (pl.) Wàḍànnè alkalumān nē nākà?
 māgānī (pl.) Waɗanne akwatunar ne naka?
 Waɗanne magungunan ne naka?

tākālmī Wannān wāken dà ka sayō jiyā nē?
 kātākō Wannan takalmin da ka sayo jiya ne?
 Wannan katakon da ka sayo jiya ne?

mātā Wannan hūlar Mūsā cè.
 gyàḍā Wannan matar Musa ce.
 Wannan gyadar Musa ce.

iyālī (pl) Waɗānnān 'yā'yan sarkī nè, àmmā bàṅ tabbātā ba.
 makwābcī (pl) Waɗānnan iyalan sarki ne, amma ban tabbata ba.
 Waɗānnan makwabtān sarki ne, amma ban tabbata ba.

wāsā Kōwwàné aikī akà kōyā minì, zaṅ iya.
 àbù Kowwane wasu aka koya minì, zaṅ iya. *game*
 Kowwane abu aka koya minì, zaṅ iya. *thing*

màcè	Kōwwàcè <u>dabbā</u> tā san maigidantà.
yārinyā	Kowwace <u>mace</u> ta san maigidanta.
	Kowwace yarinya ta san maigidanta.
dabbā (pl)	Kōwwàdānnè <u>yārā</u> ka ganī kà bāsù àbincin.
ma'āikācī (pl)	Kowwadanne <u>dabbobī</u> ka ganī ka basu abincin.
	Kowwadanne ma'aikata ka ganī ka basu abincin.
dānsāndā	Idan wani <u>mālamī</u> yāzō kàcē` yà bākā sākōn.
ākāwū	Idan wani <u>dansanda</u> yazo kace ya baka sakon.
	Idan wani akawu yazo kace ya baka sakon.
mōtā	Nāga wata <u>rīgā</u> mai kyau à kāsūwā jiyā.
hūlā	Naga wata <u>mota</u> mai kyau a kasuwa jiya.
	Naga wata hula mai kyau a kasuwa jiya.
gīdā (pl)	Kyā` iya sāmūn wadansu <u>tākalman</u> watakīlā.
dōkī (pl)	Kya iya samun wadansu <u>gida</u> jen watafila.
	Kya iya samun wadansu dawakin watafila.

GD 26.3 /me/ - Learning Drill

mènè nè	Mènè nè ka fōyè à cikin àkwātin nān?
kōmènè nè	Kōmènè nè ka bānī bānā sō`.
kōmē	Kōmē ya sāmēkà ruwankà.

Substitution Drill

(itā)	Mè <u>akā</u> cē` zā`a kai kāsūwa anjūmā?
(sū)	Me <u>ta</u> ce za'a kai kasuwa anjuma?
(nī)	Me suka ce za`a kai kasuwa anjuma?
(kē)	Me suka ce zan kai kasuwa anjuma?
ōfīs	Me suka ce zakī kai kāsūwā anjuma?
asībītī	Me suka ce zakī kai <u>asibiti</u> anjuma?
makarantā	Me suka ce zakī kai <u>makaranta</u> anjuma?

gɪdā	Me suka ce zaki kai gida <u>anjuma</u> ?
jɪbɪ	Me suka ce zaki kai gida <u>jɪbɪ</u> ?
bādī	Me suka ce zaki kai gida bādī?
rīgūnā	Mè yārā suka yɪ uwarsu ta kɪ bāsū àbɪncí?
ruwā	Me yara suka yɪ uwarsu ta kɪ basu rīgūnā?
gyādā	Me yara suka yɪ uwarsu ta kɪ basu ruwā?
kudī	Me yara suka yɪ uwarsu ta kɪ basu gyādā?
kwallō	Me yara suka yɪ uwarsu ta kɪ basu kudī?
	Me yara suka yɪ uwarsu ta kɪ basu kwallō?
dabbā (pl)	Mè zākā yɪ dà wadānnān ɪtātúwān?
àkwātī (pl)	Me zaka yɪ da wadannan dabbobɪn?
dōkī (pl)	Me zaka yɪ da wadannan àkwatunān?
māgānī (pl)	Me zaka yɪ da wadannan dawakɪn?
àlkalāmī (pl)	Me zaka yɪ da wadannan magungunan?
hūlā (pl)	Me zaka yɪ da wadannan alkaluman?
	Me zaka yɪ da wadannan hulunan?

GD 26.4 /nān/, /cān/

nān	Wàtākīlā idan ka bāshì rìgan nān zai sō.	(this)
nān	Wā yazō nān jiyā dà rānā, kā gānshì?	(here)
	Kā kai masā sakōn nān, kō tūkūnā?	(reference)
can	Lallai yārōn can bāshì dà hankālī sōsai.	(that)
can	Hālīmā tā ajiye àkwātìn à can gidansā.	(there)

UNIT 27

BASIC SENTENCES

Shu'aibu

as of now

wàrhakà

Mala Bala? Hello there
('now')!

Mālām Bālā! Barkā dà wàrhakà.

Bala

Hello, Mala Shuaibu. How
[are you]?

Mālām Shu'áibù. Barkā kàdai. Yàyà?

S

advice

shāwarā

they consulted each other,
discussed

sunyī shāwarā

I've come to have a talk with
you ('that we may make a
discussion')

B

About what?

Gàme dà mè fá?

S

healthy

lāfiyayyē

I saw a healthy [looking]
horse that Sidi had ('at
Sidi's').

Nāga wani lāfiyayyen 'dōkī nē wajen
Sidi.

B

if you have in mind
buying [it]

in sàyē zākà yī

bought (one)

sàyayyē

If you were thinking of
buying it, that horse
is already bought!

In sàyē zākà yī, wannan dōkīn
sàyayyē nē tūni.

S

fixed (one)

gyārarrē

f.

gyārarrīyā

There's a reconditioned car;
should I buy that ('her')?

Àkwai wata gyārarrīyaṛ mōtā, ko ita
zan sàyā?

B

one that has lasted a
long time

dàdaddē

f.

dàdaddīyā

What [good] will that old
car do you?

Mè wannan dàdaddīyaṛ mōtāṛ zātā yī
mākā?

S

certainly

lallē / lallai

he hid (something)

yā 6ōyē

You're right! I'd better
keep ('hide') my money.

Lallai! Gāra in 6ōyē kuḍīnā.

B

it exceeds

yāfī

it's better ('it exceeds
in goodness')

yāfī kyau

usefulness

ànfānī / àmfānī/

it was useful

yāyī ànfānī

forward, front side

gāba

in the future ('here
in front')

nañ gāba

That will be better. It
('they') may be useful
to you later.

Zai fī kyau, sā` yī makā ànfānī
nañ gāba.

NOTES

Note 27.1 Noun: Adjective Type in /-aCC-ē/

Naga wani lafiyayyen doki ne wajen Sidi.

Wannan dokin sayayye ne tuni.

Akwai wata gyararriyar mota.

Wannan dadadfiyar motar.

Compare:

		Stem		
lāfiyā	health	lafi-	lāfiyayyē	healthy
sāyā	buy	say-	sāyayyē	bought
gyārā	fix	gyar-	gyārarriyā	fixed up (f.)
dadē	last	dad-	dādādfiyā	one that has lasted (f)

The forms to the right have an ending which repeats and doubles the last consonant of the stem. This may be represented by /-aCC-/ (C = consonant). This extension (or reduplication) is followed by an ending indicating masculine, feminine or plural. Masculine and feminine examples are given above, the extension and endings being /-aCCē/ for masculine and /-aCCiyā/ for feminine. There is also /-aCCā/ for feminine. With these endings the tone is always low on the stem and high on the extension and ending (see examples above). The plural is /-aCCū/, the tone being low on the stem and extension, high on the /-ū/. Another possible plural is /-aCCī/ with the same tones.

These forms indicate 'something characterized by the stem meaning'. If the stem is that of a transitive verb, the meaning of the form is close to that of the English past participle, '(something which has been) bought', '(something which has been) fixed', etc. The last example given above from the Basic Sentences illustrates the formation with an intransitive stem '(something which has) lasted'. /lāfiyayyē/ is an example formed from a noun stem.

Forms in /-aCCē/, etc. may be made from most verbs. Some other examples are: (The alternate feminine /-aCCā/ and plural /-aCCī/ are not given.)

ajiye	put away	àjiyayye	àjiyayyiya	àjiyàyyū	set aside, reserved
daukā	take	daukakkē	daukakkīya	daukakkū	taken
fārā	begin	fārarrē	fārarriya	fārarrū	begun
fīta	go out	fītaccē	fītaccīya	fītàttū	gone out
ganī	see	gānannē	gānannīya	gānānnū	seen
hārbā	shoot, kick	hārbabbē	hārbabbīya	hārbābbū	shot, kicked
kwāna	spend the night	kwānannē	kwānannīya	kwānānnū	one who has spent the night, left-over (food)
mantā	forget	māntaccē	māntaccīya	māntàttū	forgotten
nēmā	look for	nēmammē	nēmammīya	nēmāmmū	sought after
sāmā	receive	sāmammē	sāmammīya	sāmāmmū	received
sanī	know	sānannē	sānannīya	sānānnū	known
sārē	cut down	sārarrē	sārarriya	sārarrū	cut down
sātā	steal	sātaccē	sātaccīya	sātàttū	stolen
tabbātā	be sure	tābbātaccē	tābbātaccīya	tābbātàttū	reliable

GRAMMATICAL DRILL

GD 27.1 Forms in /-aCCē/, /-aCCīyā/, /-aCCū/

GD 27.1.1 Learning Drill

Înā ka ajiye māgānin dà ya dadē à nān?

Înā ka ajiye dàdadēden māgānin nān?

Dàdadēdiyar rīgātā har yānzū tanā dà kyau.

Dàdadēdun tākalmānsà bāsū lālācē ba.

Wā ya gyārā àkwātīn dà ya kāwō?

Wā ya dāuki gyārarren àkwātīn dà ya kāwō?

Wā ya sáyī gyārariyar mōtān nan tāsā?

Wā ya sáyī gyārarrun akwātunān Mūsā?

Kaī ka shā ruwan dà ya kwānā cān?

Kaī ka shā kwānannen ruwān cān?

Kaī ka sáyī kwānanniyar gyādan cān?

Bākā san wandā ya kāwō kwānānnun māgungunān oā?

Lāfiyar dōkin Shēhū kalau.

Dōkin Shēhū lāfiyayyē nē sōsaī.

Uwarsā bā lāfiyayyiyar mace cē ba.

Iyāyensā dukā lāfiyayyū nē.

parents

Jiyā na sáyā à kāsūwā dà rāna.

Itācen dà ka ganī sáyayyē nē.

Kā kāwō sáyayyiyar gyādan nān?

Gidājen nān sáyayyū nē.

Kaɪ kacē` à wajēnā ya sāmā.

Mē zā`à yɪ dà sāmammen kárfèn?

Tācē` tāga sāmammiyar kujērarkà.

Nā manta inda akà ajè sāmammun kāyañ.

Mātātā ta ajiye kudī sabōdà sàyen àbinci.

Wā ya sàyi àjiyayyen dōkin nān na sarkí?

Kē kíkà kāwo àjiyayyiyaḡ gyádán nān?

Àjiyāyyun abūbuwā sukan yɪ ànfānī.

things

Kā sanī bānā shān tābā yānzū.

Kanā zātō shī sànnē nè à garín nān?

Kōwā yā sanī Hālīmā sànniyyā cē.

Sānānnun mutānē bāsū karyā.

Wātākīlā zañ sārè itācen nān dà yamma.

Ita ta bākà sārarren kātākón cān?

Wā ya sārè sārariyaḡ itācén cān?

Sārārrun itātuwān dà ka sayō sun kārè.

Nājɪ wai Mammān nā sātā yānzū.

by hearsay

Bā zāsū sàyi sātaccen dōkī ba.

Ìnā ka kaɪ sātacciyaḡ rīgáḡ?

Àkwai sātāttun kāyā à kāsuwā?

merchandise

Kā tabbātā yā kaɪ matā kudín?

Tābbātaaccen zāncē` bāyā zama karyā.

Ìnā sō` ìn jɪ tābbātaacciyaḡ māganā yānzū.

GD 27.1.2 Substitution Drill

	Wà ya kawo wannan daɗaɗɗen <u>wàken</u> nan?
àbinci	Wa ya kawo wannan daɗaɗɗen <u>abincin</u> nan?
àkwatī	Wa ya kawo wannan daɗaɗɗen akwatīn nan?
	Kaī ka ɗauko daɗaɗɗiyar <u>hūlar</u> Mūsā?
gyaɗa	Kaī ka ɗauko daɗaɗɗiyar <u>gyaɗar</u> Musa?
jaḳa	Kaī ka ɗauko daɗaɗɗiyar jakar Musa? bag
	Idan ya kira daɗaɗɗun <u>ma'alkatansa</u> , ba laifi.
māsɪnjà (pl)	Idan ya kira daɗaɗɗun <u>masinjoji</u> , ba laifi.
ɗansanda (pl)	Idan ya kira daɗaɗɗun 'yansanda, ba laifi.
	Nā sayar wà Shēhū gyàrarren <u>àgōgōnā</u> .
àḳalmī	Na sayar wa Shehu gyararren <u>takalmīna</u> .
àlkalāmī	Na sayar wa Shehu gyararren alƙalamīna.
	Kin ga gyàrarriyar <u>mōtar</u> da ya sayo?
rīgā	Kin ga gyararriyar <u>rigar</u> da ya sayo?
hūlā	Kin ga gyararriyar hular da ya sayo?
	À inā ya ajiye gyàrarrun <u>tākālmān</u> ?
'yankunne	A ina ya ajiye gyararrun <u>'yankunnen</u> ?
akwātunā	A ina ya ajiye gyararrun akwatunan?
	Tā bōyè kwānannen <u>àbincin</u> da na ganī.
wākē	Ta boye kwanannen <u>waken</u> da na ganī.
māgānī	Ta boye kwanannen maganīn da na ganī.
	Zā'ā nēmō lafiyayyen <u>mūtum</u> yayi aiki.
yārō	Za'a nemo lafiyayyen <u>yaro</u> yayi aiki.
ma'alkācī	Za'a nemo lafiyayyen ma'alkaci yayi aiki.
	<u>Mutānen</u> da ka ganī à gidānā duk lafiyayyū nē.
mātā	<u>Matan</u> da ka ganī a gidana duk lafiyayyu ne.
dabbōbī	Dabbobin da ka ganī a gidana duk lafiyayyu ne.

dōkī Kā gayà masà yà bōyè sàyyayyen kātākon nān?
 tākalmī Ka gaya masa ya boye sayayyen dokin nan?
 Ka gaya masa ya boye sayayyen takalmin nan?

 Bā zan sàyi àjìyayyen wākē ba.
 àlkalāmī Ba zan sayi ajiyayyen alkalami ba.
 àbinci Ba zan sayi ajiyayyen abinci ba.

 Kɪn karbo àjìyayyiyar rīgarkī dàgà wājéntà?
 tābā Kɪn karbo ajiyayyiyar tabarki daga wajenta?
 mōtā Kɪn karbo ajiyayyiyar motarki daga wajenta?

Maḵwābcɪnkà sànnannen mùtùṃ nē à gārɪn nān. town
 àbōkī Abokinka sanannen mutum ne a garin nan.
 ùbā Ubanka sanannen mutum ne a garin nan.

 Nājɪ anā fadī uwarkà sànnanniyā cē gā kōwwā.
 'yarkā Najɪ ana fadɪ 'yarka sananniya ce ga kowwa.
 Àsàbe Najɪ ana fadɪ Asabe sananniya ce ga kowwa.

 Yē dāukɪ sànnannun ma' àikātā sùyɪ masà aikī.
 mutānē Ya dāukɪ sanannun mutane suyɪ masa aikɪ.
 yārā Ya dāukɪ sanannun yara suyɪ masa aikɪ.

UNIT 28

BASIC SENTENCES

Sule

Good morning, Malam Bala.

Mālām Bālā. Barkā dà hàntsī.

Bala

(exclamation of
surprise or caution)

a'a

Oh, hello, Malam Sule!

A'a? Mālām Sulè, barkā kàdai.

S

why? (on account
of what?)

don mē

Why is it said that you're
the one who's going to
Kaduna?

Don mē akà cē` kai zākà tàfī Kādūnā?

B

Perhaps because I'm the only
one who can do the work
there.Wàtàkīlā don nī kaḍai zaṇ iyà
aikin à can.

S

indeed

ḍai

Or is it just because you're
the chief clerk?

Kō ḍai don kai nē bàbban àkàwū?

B

(expression of disagreement)

habà

thinking, thought

tùnnānī

he thought

yāyī tùnnānī

Well! Did you think before
you said that?Habà! Kāyī tùnnānī kàfīn ka faḍi
háka?

S

town

gārī

Well, it seemed to me ('I
saw as if it were because')
you wouldn't want to leave
this town.

Tó? Nāga kàmar don bà zākà sō barin
gàrin nān nē ba.

B

Why did you think this?

Sabōdā mē kayi wannan zātōn?

S

Because....

Don... tó?

talk, speech

māganā

Let's stop talking like this
(let's leave talk of this
sort').

Mu bar wannan māganar hakā nan.

B

thing

àbù

pl.

abūbuwā

thing which

àbindā

All right. It's because
you don't have anything
to say, isn't it?

Shikēnan, don bākā dà àbindā zākā
fadī bá?

NOTES

Note 28.1 /don/

Don bana son wannan launin.

Don me aka ce kai zaka tafi Kaduna?

Watakila don ni kadai zan iya aikin a can.

Ko dai don kai ne babban akawu?

Naga kamar don ba zaka so barin garin nan ne ba.

Don... to?

Don baka da abinda zaka fadɪ ba?

/don/ is similar to the noun-n-noun construction pattern. A longer form of /don/ is /dõmɪ-/ (/dõmɪ-/ is regularly in the noun-n-noun pattern, so is usually /dõmɪn/.) /don/ ~ /dõmɪ-/ means 'sake, account, cause'. /dõmɪnã/ means '(for) my sake', /dõmɪnkà/ '(for) your sake', etc. /don/ and /dõmɪn/ usually correspond to English expressions such as 'for the sake of', 'on account of', 'because', etc., as illustrated in the above sentences. /don mē/ 'on account of what' is 'why?'. The basic meaning of /don/ is brought out in /naga kamar don.../ 'I saw as the reason [the fact that]...'.

/don/ ~ /dõmɪn/ may be followed by a noun, pronoun or a clause, but the basic meaning must be kept in mind to understand many constructions.

Note 28.2 /dai/

Ko dai don kai ne babban akawu?

/dai/ corresponds to reinforcers such as 'just', 'indeed'. /hakà dai nè/ is 'that's just how things are'. An often used formula is /kai dai kawàɪ/. This is used to address a person when you feel that there is nothing that can be done about a situation and that he should stop struggling. It may be used in rebuke or as an exhortation to do what one can under the circumstances.

The reduplicated form /daɪdaɪ/ means 'correctness, exactness; correct, exact, even, straight'.

GRAMMATICAL DRILL

GD 28.1 /don,/'

	Idan don <u>ka</u> ne, ba wanda zai damu.
sū	Idan don <u>su</u> ne, ba wanda zai damu.
shī	Idan don <u>shi</u> ne, ba wanda zai damu.
ita	Idan don <u>ita</u> ne, ba wanda zai damu.
nī	Idan don <u>ni</u> ne ba wanda zai damu.
mū	Idan don <u>mu</u> ne, ba wanda zai damu.
kū	Idan don <u>ku</u> ne, ba wanda zai damu.
kē	Idan don ke ne, ba wanda zai damu.

	Don <u>ita</u> mē zai sã` ka k1 zuwã cã`?	<i>refuse</i>
shī	Don <u>shi</u> me zai sa ka k1 zuwa can?	
sū	Don su me zai sa ka k1 <u>zuwa</u> can?	
ajiyēwā	Don su me zai sa ka k1 <u>ajiyewa</u> can?	
kwānā	Don su me zai sa ka k1 <u>kwana</u> can?	
kaiwā	Don su me zai sa ka k1 <u>kaiwa</u> can?	
tafiyā	Don su me zai sa ka k1 tafiya <u>can</u> ?	
makarantā	Don su me zai sa ka k1 tafiya <u>makaranta</u> ?	
gidā	Don su me zai sa ka k1 tafiya <u>gida</u> ?	
ōfīs	Don su me zai sa ka k1 tafiya <u>ofis</u> ?	
yānzū	Don su me zai sa ka k1 tafiya yanzu?	

	Bāshī dà hankālī, don hakà bānā wāsā dà shī.	<i>playing</i>
māganā	Bashī da hankalī, don haka bana magana da shī.	
shāwarā	Bashī da hankalī, don haka bana shawara da shī.	
dāmuwā	Bashī da hankalī, don haka bana damuwa da shī.	
mātā	Bashī da mata, don haka bana damuwa da shī.	
dā	Bashī da dā, don haka bana damuwa da shī.	
gaskiyā	Bashī da gaskiya, don haka bana damuwa da shī.	
kudī	Bashī da kudī, don haka bana damuwa da shī.	

	Wàtàkìlā don mǎgānā bā` wùyā nè kó?	<i>difficulty</i>
aikī	Watakila don <u>aiki</u> ba wuya ne ko?	
nōmā,	Watakila don <u>noma</u> ba wuya ne ko?	<i>farming</i>
shūkā	Watakila don <u>shuka</u> ba wuya ne ko?	
kàràtū	Watakila don <u>karatu</u> ba wuya ne ko?	<i>reading</i>
gyārā	Watakila don <u>gyara</u> ba wuya ne ko?	

	Tā <u>dāwō</u> dà wurī, don haka na aiki Mūsā.	<i>quickly</i>
kāwō	Ta <u>kawo</u> da wurī, don haka na aiki Musa.	
sāuka	Ta <u>sauka</u> da wurī, don haka na aiki Musa.	
warkē	Ta <u>warke</u> da wurī, don haka na aiki Musa.	
dafā	Ta <u>dafa</u> da wurī, don haka na aiki Musa.	<i>cook</i>
sārē	Ta <u>sare</u> da wurī, don haka na aiki Musa.	
kārḅā	Ta <u>karḅa</u> da wurī, don haka na aiki Musa.	
ajiye	Ta ajiye da <u>wurī</u> , don haka na aiki Musa.	
yawā	Ta ajiye da <u>yawa</u> , don haka na aiki Musa.	
nīsā	Ta ajiye da <u>nisa</u> , don haka na aiki Musa.	
izini	Ta ajiye da <u>izini</u> , don haka na aiki Musa.	
tsorō	Ta ajiye da <u>tsoro</u> , don haka na aiki Musa.	

	Don nā je <u>kāsuwā</u> , maƙwābcīnā ya gudu.
asibitī	Don na je <u>asibiti</u> , maƙwābcīna ya gudu.
aikī	Don na je aiki, <u>maƙwābcīna</u> ya gudu.
dōkī	Don na je aiki, <u>dokīna</u> ya gudu.
mātā	Don na je aiki, matata ta <u>gudu</u> .
fīta	Don na je aiki, matata ta <u>fīta</u> .
kai	Don na je aiki, matata ta <u>kai</u> .
ḅōyē	Don na je aiki, matata ta <u>ḅoye</u> .
kārḅā	Don na je aiki, matata ta <u>karḅa</u> .

	Don <u>kun</u> yī aikī zā'ā bākū kuḍīn yau.
an	Don <u>an</u> yī aiki, za'a bada kuḍīn yau.
(itā)	Don ta yī <u>aiki</u> , za'a bata kuḍīn yau.
māgānā	Don ta yī magana, za'a bata <u>kuḍīn</u> yau.
rīgar	Don ta yī magana, za'a bata <u>rīgar</u> yau.
dāmā	Don ta yī magana, za'a bata <u>dama</u> yau.

izini
anjumà
gātà
kullum

Don ta yi magana, za'a bata izini yau.
Don ta yi magana, za'a bata izini anjuma.
Don ta yi magana, za'a bata izini gata.
Don te yi magana, za'a bata izini kullum.

aikā
dāmū
gaidā
sarkī
dansandā
maigida

Don munā kiran yārā, ya bar kàrātū.
Don muna aikan yara, ya bar karatu.
Don muna damun yara, ya bar karatu.
Don muna gaida yara, ya bar karatu.
Don muna gaida sarki, ya bar karatu.
Don muna gaida dansanda, ya bar karatu.
Don muna gaida maigida, ya bar karatu.

stopped reading

wāsā
barcī
yāwō
tāmbayā
tāfiyā
gyārā
ciwō
gōdiyā
laifī

Idan don yanā aikī nē, bā` kōmai.
Idan don yana wasā ne, ba komai.
Idan don yana barcī ne, ba komai.
Idan don yana yawo ne, ba komai.
Idan don yana tambaya ne, ba komai.
Idan don yana tafiya ne, ba komai.
Idan don yana gyara ne, ba komai.
Idan don yana ciwo ne, ba komai.
Idan don yana godiya ne, ba komai.
Idan don yana godiya ne, ba laifi.

Kanā zātō don mālamin dāji bāyā nan bà zañ iya zuwā
bā?

yārōnā
mātarsā
sarkī
uwātā
bābban ākāvū

Kana zato don yarona baya nan ba zan iya zuwa ba?
Kana zato don matarsa bata nan ba zan iya zuwa ba?
Kana zato don sarki baya nan ba zan iya zuwa ba?
Kana zato don uwata bata nan ba zan iya zuwa ba?
Kana zato don babban akawu baya nan ba zan iya zuwa
ba?

	Don zāmù zõ kacē` kanā cīwō?
(shī)	Don zaɪ <u>zo</u> kace kana ciwo?
tāfɪ	Don zaɪ <u>tafɪ</u> kace kana ciwo?
aɪkō	Don zaɪ <u>aiko</u> kace kana ciwo?
gyārā	Don zaɪ <u>gyara</u> kace kana ciwo?
sāuka	Don zaɪ sauka kace kana <u>ciwo</u> ?
barcī	Don zaɪ sauka kace kana <u>barci</u> ?
aɪkɪ	Don zaɪ sauka kace kana <u>aiki</u> ?
wāsā	Don zaɪ sauka kace kana <u>wasā</u> ?
zuwā	Don zaɪ sauka <u>kace</u> <u>kana</u> zuwa?
(kē)	Don zaɪ sauka kika ce kina zuwa?

UNIT 29

BASIC SENTENCES

Bello

somewhat cold

sanyɪ-sanyɪ

Mamman, did you get me some
cold water?

Mammàn! Kā sāmō minì ruwàn m̀ai
sanyɪ-sanyí?

Mamman

bigness, largeness

girmā

moderate bigness

girma-girma

Yes, I poured it into that
(somewhat) big pitcher.

Ē, nā zubā à bûtàn nañ m̀ai girma-girma.

B

moderate plenty

yawà-yawà

a little of moderate
plenty

ɗan yawà-yawà?

I hope you got enough.

Kā sāmō dà ɗan yawà-yawà kó?

M

straight; well; correctly

sòsai

Yes, but still not a whole
lot ('but not well').

Ī, àmmā bà sòsai ba.

B

something sounding
like talk

màgana-màgana

Look over there at that house
(and see); I hear voices.

Dūbā can gɪdàn kà ganī, inà jin
màgana-màgana.

M

I looked; there wasn't
anyone there.

Nā dūbā, bā` kōwwā.

B

Don't go far away; I'm going
to send you somewhere a
little later.

Kadà kàyi nīsā, anjumā zañ àikēkà.

M

All right, but I'm going
to get my robe (and be
back).

Tō', àmmā zāñi ìn karbō rīgātā.

B

All right, just don't take
long there.

Tō', kadà dai kà dadē à can.

M

Oh, I won't be long.

Ai, bàzan dadē ba.

NOTES

Note 29.1 Reduplication: Complete

sanyī	cold	sanyi-sanyi	somewhat cold
girmā	bigness	girma-girma	moderate bigness
yawā	a lot	yawā-yawā	moderate plenty
māganā	speech	māganā-māganā	speech-like noises

These are examples of total or near total reduplication. When the final vowel of the base form is long, the reduplicated forms regularly has a short vowel ending the first part of the reduplication, while the final vowel of the second part, though usually short, may be long. Reduplication of this kind usually gives the sense 'somewhat like - ', adding an indefiniteness. Some other examples are:

bakī	black	bakī-bakī	blackish
------	-------	-----------	----------

barcī	sleep	barcī-barcī	something sleep-like
nauyī	heaviness	nauyī-nauyī	something like heaviness
ruwā	water	ruwa-ruwa	watery
saurī	speed	saurī-saurī	something speed-like
shūdī	blue	shūdī-shūdī	bluish
taurī	toughness	taurī-taurī	something like toughness
tsādā	expensiveness	tsādā-tsādā	a degree of expensiveness
wutā	heat	wuta-wuta	something like heat
zafī	heat	zāfī-zāfī	something like heat

Since words such as /nauyī/ mean 'toughness' rather than 'tough', they are often used with /māi/: /māi nauyī/ 'tough (one)', /māi tsādā/ 'expensive (one)', Note the directional aspect of some reduplication:

bākī	mouth, edge	bākī-bākī	a little closer to the edge, somewhat closer to the edge
kasā		kasā-kasā	a little lower, somewhat lower
kīrjī	chest	kīrjī-kīrjī	a little towards the chest
samā	sky	samā-samā	a little higher
yammā	evening	yammā-yammā	towards evening
yamma	west	yamma-yamma	westerly, towards the west

With some adverbs the meaning is one of more exactness rather than 'somewhat'.

yau	today	yau-yau	today for certain
yānzū	now	yānzū-yānzū	immediately
jībī	day after tomorrow	jībī-jībī	specifically the day after tomorrow

Note 29.2 Diminutive /ɗan/

Ka samo da ɗan yawa-yawa ko?

/yawā/ means 'a lot, a great deal'. Reduplicated as described in Note 29.1, /yawā-yawā/ it means 'plenty to a moderate extent'. The /ɗan/ adds the concept 'a little', so /ɗan yawā-yawā/ is 'in the direction of being a lot in a small way'.

/ɗan/ may also be used before verbs, both simple and reduplicated, as shown by the following examples:

yā tsūfā	he's (become) old
yā ɗan tsūfā	he's somewhat old
yā tsūfa-tsūfa	he's old-like (looks or acts old)
tā ɗan tsūfa-tsūfa	she's just a bit old

The last example shows that /ɗan/ does not change for gender in this usage, occurring both with /yā/ and /tā/. Another example, using a familiar verb, is /yā ɗan warkè-warkè/ 'he's recovered just a bit'.

In contrast to the above, where /ɗan/ remains the same, /ɗan/, /'yar/ and the plural /'yan/ may be used in other constructions. /ɗansàndā/ 'policeman' pl. /'yansàndā/ is a familiar example. Another typical formation is /ɗan karyā/ literally 'son of a lie'. This refers to a person who lives beyond his means to impress people. A woman who does so is /'yar karyā/. Examples of these in sentences are:

Dan karyā nè shī.

He is one who lives beyond his means.

'Yar karyā cè itā.

She is one who lives beyond her means.

In these the /nè/ agrees in gender with /ɗā/, and the /cè/ with /'yā/.

The last examples refer to people who are associated with a lie. There is also /'yaɾ karyā/ meaning 'a little lie':

Nāyɪ 'yaɾ karyā.

I told ('made') a little lie.

Another set of examples where /ɗan/, etc. refer to the smallness of what follows is:

Inā dà ɗan kàramɪn dōkɪ.

I have a little tiny horse.

Inā dà 'yaɾ kàramar mōtā.

I have a little tiny car.

Inā dà 'yan kanānān abūbuwā.

I have little tiny things.

In these examples /ɗan/ etc. emphasize the smallness, which is also indicated by /kàramɪ/, /kàramā/ 'small' and /kanānā/ (the plural of another word for 'small', /kankanē/; the plural of /kàramɪ/ is not usually used).

GRAMMATICAL DRILL

GD 29.1 Complete Reduplication

GD 29.1.1 Question and Answer Learning Drill

Wā akā cē` yanā ciwòn bāyā?

Shēhù nē, àmmā yājɪ sauɪ-sauɪ.

Kā tabbàta àbindà ya faɗi
gaskiyā nē?

Bàn tabbātā ba, àkwai dai àlāmār
gaskiya-gaskiya. *indication*

Mammān yacē` kàyɪ gudù zuwā
gɪdā?

Ā'ā, nāga ɪn nayɪ gudù-gudù zaɪ
isa dà wurɪ.

Àbindà kɪkà karɓō māgānɪ nē?

Òho, yanā dà kàmar māgānɪ-māgānɪ
dai.

Dā gāske nē kākarsà tā tsūfa
kwaráɪ? *grandmother very much*

Wā ya sánɪ? Wàtàkɪlā tā ɗan
tsūfa-tsūfa.

À yamma dà kāsuwā ka gānshì?

Ā'ā, wajen yamma-yamma dà gɪdan
sarkɪ na ganshi.

GD 29.1.2 Question and Answer Substitution Drill

- Àbincín dà kukà cī jiyà màì
 ruwá nè?
- I, màì ruwa-ruwa nè, mara
 dādī kuma.
 [A'a, mara ruwa-ruwa ne, mai
 dadī kuma.]
- sanyī Abincín da kuka cī jiyà
 mai sanyī ne?
- [I mai sanyī-sanyī ne, mara
 dadī kuma.]
 A'a, mara sanyī-sanyī ne,
 mai dadī kuma.
- zāfī Abincín da kuka cī jiyà
 mai zafī ne?
- I, mai zafī-zafī ne, mara
 dadī kuma.
 [A'a, mara zafī-zafī ne, mai
 dadī kuma.]
- yawā Abincín da kuka cī jiyà
 mai yawa ne?
- [I, mai yawa-yawa ne, mara
 dadī kuma.]
 A'a, mara yawa-yawa ne, mai
 dadī kuma.
- Rīgar dà sukà sātō bàbbá cē?
- E, bàbba-bàbba cē, màì kyau.
 [A'a, ba babba-babba ce mai
 kyau ba.]
- bakā Rīgar da suka sato baka ce?
- [E, baka-baka ce, mai kyau.]
 A'a, ba baka-baka ce mai
 kyau ba.
- farā Rīgar da suka sato fara ce?
- E, fara-fara ce, mai kyau.
 [A'a, ba fara-fara ce mai
 kyau ba.]
- Dōkín dà mukà ganī bakī nè?
- Inā zātō bakī-bakī nè.
 [Bana zato bakī-bakī ne.]
- farī Dokin da muka ganī farī ne?
- [Ina zato farī-farī ne.]
 Bana zato farī-farī ne.

	Māgànin dà yārā sukà kāwō nà dà yāwā?	Wàtàkìlā dà yawà-yawà, bà tabbātā ba. [Watakila ba yawa-yawa, ban tabbata ba.]
taurī	Maganin da yara suka kawo na da tauri?	[Watakila da tauri-tauri, ban tabbata ba.] Watakila ba tauri-tauri, ban tabbata ba.
zāfī	Maganin da yara suka kawo na da zafi?	Watakila da zafi-zafi, ban tabbata ba.] [Watakila ba zafi-zafi, ban tabbata ba.]
	Kū kukà cē` Shēhù yanà barcī?	Ā'a, mun dai cē` yanà barci-barci.
cīwō	Ku kuka ce Shehu yana ciwo?	A'a, mun dai ce yana ciwo-ciwo.
fushī	Ku kuka ce Shehu yana fushi?	A'a, mun dai ce yana fushi-fushi.
	Ābin dà māsīnjā zai kāwō mai nauyī nē?	Wàtàkìlā ya zamō mai nauyi-nauyi.
ānfānī	Abin da masinja zai kawo mai anfani ne?	Watakila ya zamo mai anfani-anfani.
kyau	Abin da masinja zai kawo mai kyau ne?	Wā ya sanī kō mai kyau-kyau nē?
tsādā	Abin da masinja zai kawo mai tsada ne?	Wa ya sani ko mai tsada-tsada ne?
wutā	Abin da masinja zai kawo mai wuta ne?	Don mē bakà tām̀b̀ayēshì bá? Zai fī kōwwā sanin kō mai wuta-wuta nē.
dāmā	Abin da masinja zai kawo mai dama ne?	Don me haka tambayeshi ba? Zai fi kowwa sanin ko mai dama-dama ne.

UNIT 30

BASIC SENTENCES

Bello

hey!

kai

Hey, Asabe! Who took my pen? Kai! Àsàbé? Wà ya dàukì àlkalàmīnà?

Asabe

he looked in various
places, he looked
all over

yā duddūbā

Did you look all over and
not see it?

Kā duddūbā nē bàkà ganī bá?

B

where that

indà / indà

There isn't anywhere that I
haven't looked.

Bā` indà bàn dūbā ba.

A

he asked here and there

yā tantàmbàyā

Oh? Call the boys and ask
them, then.

Tó? Kìrā yāran kà tantàmbàyēsù mánà?

B

he called a number of
people

yā kikkirā

You think they'll come even
if I call them?

Kínà zātō kō nā kikkirāsù zāsù zó?

A

All right! [Just] sit down
and talk, [then]!

Tō', zàunā kanā máganā.

B

(expression of sudden
realization)

af

he divided

yā rabā

he distributed

yā rarrābā

Oh! Did you distribute the
money to our neighbors?

Af! Kɪn rarrābā wà maƙwèbtanmù kuɗín?

A

since; while

tun

Yes, by yesterday evening.
('[That's been done] since
yesterday evening')

Ē, tun jiyà dà là'asàr.

B

also, again; indeed

kùwā

or not

kō kùwā

Did they thank you (or not)?

Sunyɪ makì gòɗiyā kō kùwā?

A

silence

shirū

Well, as far as you're
concerned it's better
just to be quiet.

Tó? Kaɪ dai àyɪ shirū kawàɪ.

NOTES

Note 30.1 Reduplicative Prefix CVC-

Note 30.1.1 Verb: Reduplicative Prefix CVC-

Ka dudduɓa ne baka gani ba?

Kira yaran ka tantambayesu mana.

Kina zato ko na kakkirasu zasu zo?

Kin rarraba wa makwɛbtanmu kuɗin?

Compare:

dūbā	look	duddūbā	search all through
tàmbàyā	ask	tàntàmbàyā	ask all over
kīrā	call	kikkīrā	call a number of people
rabā	separate	rarrābā	divide and distribute

The above verbs illustrate a prefix which consists of consonant-vowel-consonant (CVC-). The first consonant and the vowel following are the same as the first consonant and vowel of the root, but the prefix vowel is always short. The second consonant may be the same as the first, resulting in the doubling of the first consonant of the root: /kīrā/ - /kikkīrā/, /rabā/ - /rarrābā/, /dūbā/ - /duddūbā/. On the other hand, the second consonant may be /n/, /r/ or /l/: /tāmbàyā/ - /tāntāmbàyā/. This prefix indicates that the action is done a number of times. This may mean that the action is done on the same thing a number of times, that it is done by the same person a number of times, that it is done with respect to a number of different things, that it is done in various places or at various times, etc. For example:

Yā rarrāba àbinci.

He distributed food (to a number of people).

or, He distributed food (a number of times).

Kullum yanā rarrāba àbinci. He distributes food every day

Yā tàntàmbàyēshì. He asked him (a number of questions).

The following list illustrates the use of this prefix with verbs which have occurred. The meanings given are only representative. Each of the verbs with the reduplicative prefix might have any of the types of meanings mentioned above.

HAUSA

fīlin wāsānnī	stadium
fīta vn fītā (r)	go out
fītō	come (hither)
fītar (dà)/fītaddā	take out
fītaccē -iyā -ū	(one) gone out; deposed
fushī	anger
<hr/>	
g	
gà / gārē-	with reference to, to, in the presence of
gābā	front side
gāba	in front
nañ gāba	in the future
gabās	east
gāfātā / gāfārtā	pardon
Allā yā gāfāttā mālām	may God be gracious to you, sir
/ alāgāfātā mālām	
gāji vn gājīyā (r)	be tired
gāme	in connection (with: /dà/)
gāmu vn gāmuwā	collect, be finished; (with /dà/) meet, be joined with
gānē	understand
ganī / gan-/ ga vn ganī	see
ganō	see with reference to here
gānannē -iyā -ū	(one) seen
gāra	it would be better to, one had better (Note 22.3)
gārī	town
gārī	sky
gāske	
dā gāske	extremely; (with neg.) not at all
gaskiyā (r)	truth
gātā	two days after tomorrow
gāyā	say, tell (with /ma-/)
gāyap (dà) / gāyaddā	greet

BASIC COURSE

gaidā / gaidā / gaishē- vn gaidā	pay one's respects to
gaidō	greet (and return here)
gidā pl gidājē	house, household, compound
girmā	bigness, largeness
girma-girma	moderate bigness
gōbe	tomorrow
gōdē	thank (with /ma-/)
gōdiyā	thanks
gōgē	polish, rub off
gōmā	ten
gōnā (r) pl gōnākī/gōnākai / gōnōnī	farm
gōshī	forehead
gōshin āzahār	about 1.30 P.M.
gōshin lā'asār(īyā)	about 3.30 P.M.
gōshin māgārībā	twilight
gudū	run
gudō	run here
gyāḍā (r) pl (n)	peanut(s)
gyārā vn gyārā	repair
gyārō	repair with reference to here
gyārārō -īyā '-ā	fixed (one)
<u>h</u>	
habā	expression of disagreement
hakā	this way, thus
hakānan / hakānan	thus
hākīmī	district head or other official
hākurī	patience
yī hākurī	be patient, have patience
hāmān	city
hāmān (ḍ/ī)	rightly, be able to see (from that place)

HAUSA

hankālī	good sense
ā hankālī	slowly, carefully
hāntsi	early morning with sun well up
hanyā (r) pl hanyōyī	street, road, path, way
hanzarī / hamzarī	excuse; hurry
ha:	until, up to
hārājī	poll tax
hārbā (ō/1) vn hārbā	kick, shoot, throw
hārbā	fire, discharge missile
hārōō	shoot, kick, throw with reference to here
harbas / harbaddā	kick off
hārbabbō -iyā -ū	(one) shot, kicked
harbī	hunting
hāyā (r)	rent, hire
mōtar hāyā	taxi
huōū	four
hūlā (r) pl hūlundā	hut
hūntūru	harmattan
hūtā	rest
hūtū	holiday, vacation, leave
<u>1</u>	
ī	yes
īdan / in	if; when
īndā	where, how
īndā / īndā	where (that)
īrī	kind, sort
īsā	arrive; be sufficient
īsō	notification
īl mā- īsō	announce the arrival of
īshāhī	time of last prayer (about 4 th to 5 th P.M.)
itā / ita	aha
itāōō pl itātūndā	awa

BASIC COURSE

iyà		be able
iyālì	pl iyālai	family
iyāyē		parents
izini		permission

ɔ

jā	pl jājāyē	red
jākā (r)	pl jakkunā / jakōkī / jakunkunā	bag, sack
jākādā	pl jākādū	consul
jāki		nickname for donkey-like person
jē / jē		go
jī / jī-	vn jī	hear, perceive, feel
jībi		the day after tomorrow
jībi-jībi		specifically the day after tomorrow
jirā	vn jirā	wait
jirgī		train, vehicle of transport
jīyā (r)		yesterday
Jūmā 'ā		Friday
jūnā		one another

k

kādā		(negative with optative) don't, lest
kādāi		also
kādūi		only, alone
kādūn		a little
kārin		before
kārintā	pl kārintōt	carpenter
kai		you (m sg)
kai		take
kāwā		bring
kāudā		move (accomplish)
kāyā	pl kāyāyūki	lead, march/motion

100



BASIC COURSE

kōyō	vn kōyō	learn
makōyī	f makōyiyā	learner
	pl makōyā	
kū		you (pl)
kudū		south
kudī / kudī		money
kujērā (r)	pl kujērū	chair, stool
	/ kujērōrī	
kūkū		cook
kullum		every day
kulob		club
kumā		also
kunnē	pl kunnuwā	ear
kusa		approach, near
	kusa	nearness
kūwā		indeed
	kō kūwā	... or not?
kwaf / kofī / kopī		cup
kwālī		cardboard, carton, package
kwāna	vn kwānā	spend the night
	kwānannē -iyā -ū	one who has spent the night; left-over (food)
	kwānā	pl kwānākī/kwānukā
	kwānan watā	date
	kwālāfiyā	good morning
kwās / kōs	pl kwasōshī	course
	/ kōsōshī	
kwatā		quarter
kwātānē		guidance
kyau		goodness, beauty
	dū kyau	fine!, good!
<u>k</u>		
karā (r)	pl karāra / karāruwā	root, leg (of person or thing)
karā		how?

Mātarkā tā shisshirya abincin?

Ī, tā shisshiryā.

[A'a, bata shisshirya ba.]

Ma'aikātā sun tattāshi daga aiki?

Ī, sun tattāshi.

[A'a, basu tattashi ba.]

Asabē tā zuzzuba ruwā a būtā?

Ī, tā zuzzubā.

[A'a, bata zuzzuba ba.]

Kun daddauki waken?

Ī, mun daddaukā.

[A'a, bamu daddauka ba.]

Maigidansa ya wawarkē?

Ī, yā wawarkē.

[A'a, bai wawarke ba.]

Uwarsa tā kakkarba?

Ī, tā kakkarbā.

[A'a, bata kakkarba ba.]

This drill optionally includes more of the sentence. The optional part of the answer is in parentheses. (Only negative answers recorded.)

Kun zazzaunā à gidansa?

[I, mun zazzauna (a gidansa).]

Ā'a, bàmù zazzaunā (à gidansa) ba.

An gargaji dà yin aiki?

[I, an gargaji (da yin aiki).]

Ā'a, bà'à gargaji (dà yin aiki) ba.

Kā gayā masu sù hurhūtā?

[I, na gaya masu (su hurhuta).]

Ā'a, bān gayā masu (sù hurhūtā) ba.

This drill includes more of the sentence. (Only affirmative answers recorded.)

Yārañ sun sàssamī abincin?

I, sun sassami abincin.

[A'a, basu sassami abincin ba.]

Mūsā yā duddubā à cān?

I, ya dudduba a can.

[A'a, bai dudduba a can ba.]

BASIC COURSE

lālātā	spoil
lālācē	spoil, deteriorate, go bad
lālātō	spoil with reference to here
lallē / lalla	certainly, for sure
lālūrī	optional later time for prayer
lāmbū	irrigated land, garden
Lārābā (r)	Wednesday
lau	very
launī	color
lissāfī	arithmetic, calculation
Litīnī	Monday
littāfī pl littāfa	book
lōkacī pl lōkātā / lōkutā	time, period of time

m

ma- (plus pronoun) / wā (plus noun)	to, for
mā	(emphatic particle), in fact, indeed
mādallā	thanks
madarā (r)	fresh milk, whole milk, canned milk
māganā (r)	talk, speech
māgānī pl māgungunā	medicine
māgarībā (r)	sunset (dark)
māi pl māsu	possessor of
māigīdā	householder
mai	grease
mākō / sāti	week
mākōn jiyā	last week
mākōn gōbe / mākō māi zuwā	next week
mākōn jībī	the week after next
mākōn gātā	three weeks hence
makwābcī pl makwābtā	neighbor
mālām / mālāmī f mālāmā	malam
pl. mālāmā / mālumā	

HAUSA

mālantà	teaching
mānà	how about...? (question particle)
manajà	manager
mangwārō	mango
mantā	forget
mantō	forget with reference to here
mantaccē -iyā pl mantāttū (one)	forgotten
māsīnjā pl māsīnjōjī	messenger
mātā (r) pl mātā / mātāyē	woman, wife
mācē pl mātā	woman
matsā	press (closer), squeeze against
mē	what?
mēnē nē	what is it?
mintī	minute
mōtā (r)	car
mū	we
mirnā (r)	joy, gladness
mūtum / mūtumi(n) pl mutānē	man
<u>n</u>	
na / nā- f ta / tā-	that characterized by or pertaining to (Notes 14.1.1, 24.1.3)
nā	is, are, was, were (Note 15.2)
na'am	yes
nā'am	yes?
nan	here
nān / nan / nan	this
nauyī	heaviness
nauyī-nauyī	something like heaviness
nawā	how much?
nē / nē f cē / cē	is, was, are, were
nēmā (ē/1) vn nēmā	look for
nēmō	look for (with reference to here)
nēmammē -iyā -ū	(one) sought after

BASIC COURSE

manēmī pl manēmā	suitor
nī / nī	I
nīsā	distance
dā nīsā	far
nīyyā (r) pl nīyyāyākī	inclination, feeling, intention
nōmā	farm, till
nōmā (r)	farming
manōmī pl manōmā	farmer
mūfā (ō/1)	intend, set out for
mūnā	show

o

ōfīs / ōfīshī(n) pl ōfīsōshī	office
ōho	well! (my previous statements having been ignored)

p

pākītī / fākītī	pack(age)
pām / fām [pāw]	pound

r

rahā	divide
rarrābā	divide and distribute
rahī	half
ragē	reduce
ragī	reduction
rai	life
rānā (r)	sun, day, mid-day, afternoon
rashī	lack
rashīn zuwā	failure to come, absence
razdān	resident
rīgā (r) pl rīgūnā	robe, gown
rūbūtū	writing
rūlā	ruler

HAUSA

rūmfā (r) pl rumfunā	grass shed; hut
ruwā	water
inā ruwan -	what business is it of -
ruwa-ruwa	watery
<u>s</u>	
sā	put, cause
sanyō	put, place, wear (with reference to here)
sā'ā (r) pl sā'ō'ī	hour
sā'addā	the hour which, when
sābā	becomes accustomed to (/dā/)
sābā'in	seventy
sābō f sābuwā pl sābābbī	new (one)
sābōdā	on account of, because
sābulū	soap
sāfē	morning
sāfiyā	sun-up
sassāfē	dawn
sai	until, except
sākē	repeat, change, alter
sākē	change
sākō	message, item sent by someone (greeting)
sālāmū alaikum	prayer, festival (Note 24.2.3)
sallā (r)	agree to sell at a given price
sallāmā	receive, get
sāmā (ō/ī) vn sāmā	get (with reference to here)
sāmō	be one who has received
sāmū	(one) received
sāmanmē -iyā '-ū	sky, space
samā	a little higher
samā-samā	know
sanī / san(-) vn sanī	(one) known
sānannē -iyā '-ū	learned person
masānī pl masānā	

BASIC COURSE

sānnu	greetings!
sanyī	damp cold
sārē	cut, cut down
sārō	cut down (with reference to here)
sārarre -iyā -ū	(one) cut down
sarkī f sarauniyā	emir
pl sarākunā / sārākai	
sātā (sācē/sāci) vn sātā (n,r)	steal
sācē	steal (and take away)
sātaccē -iyā -ū	(one) stolen
sātā (r)	stealing, theft
yī sātā (r)	commit theft (of)
sātī / mākō	week
saukā vn saukā (r)	get off, alight, arrive
saukā (ē/ī)	deliver
saukō	arrive here
saukar (dā) / saukaddā	set down off something
saukā	arrival, (woman's) confinement
saukī	ease
saurā	remainder
saurī	speed
saurī-saurī	something speed-like
saurō pl saurāyē	mousquito
sāyā (ē/ī) vn sāyē	buy
sayō	buy (and bring hither)
sayar (dā) / sayaddā	sell
sāyayyē -iyā -ū	bought (one)
silmā	movie
gidan silmā	movie theater
sīsī	sixpence
sītō	storeroom
sittin	sixty
sō vn sō	want, desire love
sōsai	straight, well, correctly

HAUSA

sū / su

sukarī

sukūnī

sulē

they

sugar

time (available to do something)

shilling

sh

shā

shā

-teen formative

drink

shayar (dā) / shayaddā

give to drink, water (an animal)

shā'awā (r)

admiration

yī shā'awā -

admire -

shaidā

inform (/ma-/)

shaidā (n,r)

testimony

shakkā (r)

doubt

shārē vn shārā

sweep

shāwarā (r)

advice

shēkarā (r)

year

shēkaran jiyā

the day before yesterday

shī / shi

he

shidā

six

shigā

enter

shikēnan

that's so

shin

by the way

shiryā

prepare, arrange

shiryō

arrange, prepare (with ref. to here)

shūdī f shūdīyā

blue (one)

pl shūdā / shūdāyē

shūdī-shūdī

bluish

shūkā

plant

t

ta (see na)

tābā (r) pl tābōbī

cigarette(s), tobacco

tabbātā

be sure

BASIC COURSE

tabbatar (dà) / tabbataddà	assure
tàbbàtaccē -iyā -ū	reliable
tāfī vn tāfiyā (r)	go
tahō	come
matāfiyī pl matāfiyā	one on a journey
tāfintā	interpreter
taguwā (r) pl taguwōyī	shirt, blouse
tākālmī pl tākālmā	shoe, sandal
takārdā (r) pl takārdū	letter, paper
takwās	eight
Tālātā (r)	Tuesday
tālātīn	thirty
tāmānīn	eighty
tāmbayā (ē/ī) vn tāmbayā (r)	ask
tambayō	ask (with reference to here)
tāntāmbayā / tāttāmbayā (ē/ī)	ask here and there
tarā	nine
tārā	collect
tārē	together
tārō	meeting, collection of things
tāshī	get up
tāsō	get up (with reference to here)
taurī	toughness
taurī-taurī	something like toughness
tāwwadā (r)	ink
tī	tea
tīlās	compulsion, something compulsory or necessary
tītī	street
tō / tō / to	particle of assent; (interr.) really?
tūkūnā / tūkūn	not yet
tūkā	stir; drive (car)
tun	since, while

HAUSA

tùni	long since
tunà	remember
tùnānī	thinking, thought
tūrā	push
tūrō	push this way, send hither
tūrancī	English
bātūrē pl tūrāwā	white man
tsāḍā (r)	expensiveness
yī tsāḍā	be expensive
tsakā (r)	middle
tsakaddarē	midnight
tsakar rānā	mid-day, noon
tsakiyā (r)	center, middle
tsāmmānī	thinking, presumption, supposition
tsārī	arrangement, arranging, neatness
tsayā	stop, stand
tsōrō	fear
tsūfā vn tsūfā	to have become old, be old
tsūfa-tsūfa	be old-like
ḍan tsūfā	be somewhat old
ḍan tsūfa-tsūfa	be just a bit old
tsōhō f tsōfuwā	old (one)
pl tsōfāffī	
tsuntsū	bird
<u>u</u>	
ukū	three
uwā (r) pl uwāyē	mother
uwargīdā	senior or only wife
<u>w</u>	
wā (plus noun) / ma- (plus pronoun)	to, for
wā	who?

BASIC COURSE

wānē nē	who is it?
wandā / wandā	one who
f waccē / waccē	
pl wadāndā / wadāndā	
wannān pl wadānnān	this, these
wānnān	that particular one, the one known
wancān f waccān	that, those
pl wadāncān	
wānē f wacē pl wadānnē	what?, which?
wānnē f waccē	which one?
pl wadānnē	
wanī f wata	some, someone, another, others
pl wasu / wadānsu	
wa'ālaikā sālāmū	(greeting in reply)
wai	(indicates hearsay)
wajē	direction
wajen -	(in) the direction of, about, towards
wākē	beans
wālāhā (r)	time of supplementary morning prayer (9:00-10:00 A.M.)
wankē	wash
wankō	wash (with reference to here)
wankā	taking a bath
gidan wankā	bathroom
wankī	washing
wānshēkarē / wāshēgarī	the following day
wārhakā	as of now
warkē	recover, get well
warkē-warkē	be somewhat recovered
dan warkē-warkē	recover just a bit
warkar (dā) / warkaddā	make well
wāsā	playing, play
wāshēgarī / wānshēkarē	the following day
watā pl wātānnī	month, moon

HAUSA

wannàn watàn	this month
watàn jiyà	last month
watàn gòbe / watàn mai zuwà	next month
watàn jìbì	the month after next
wàtàkìlā / watakìlā / watakìlā	perhaps
wayà / wāyà	wire
wàyàlìs	wireless
gìdan wayà	post office
wāyè	clear (of sky)
wucè	pass by
wurì	earliness
dà wurì	early
wurì pl wuràrè	place
wutā (r)	heat
wuta-wuta	something like heat
wuyā (r)	difficulty
Y	
yā / yāyā	how
yaddā	how
yākā f yāki	come here!
yamma	west
yammā (r)	time when the sun is in the western sky and for a bit after it disappears
yamma-yamma	westerly, towards evening
yānzu	now
yānzu-yānzu	immediately
yārō pl yārā	child
yau	today
yau-yau	today for certain
yāushè	when?
yawā	abundance
yāwō	a walk, walking
yāwā	(reply to greeting)

BASIC COURSE

yī / yī vn yī
yīwō
kōmai yāyī

do, make
do, make (with reference to here)
everything's fine

'y
'yā (r) (see dā)
'yammātā

daughter
girls

z
zā-
zāfī
zāfī-zāfī
zāgāyā
zamā
zamō
zātō
zaunā
-zaunar (dā) / zaunaddā
zō / zo vn zūwā
zubā
zubō
zubar (dā) / zubaddā

going to go (Note 15.1)
heat
something like heat
go around
become, be
be(come) (with reference to here)
thought, thinking
sit
seat; make (someone) waste time
come
pour
pour (with reference to here)
pour out

- S Inā zāmù tàfì yānzú?
- H Inā sō` in nūnā makà fìlìn wāsànnī, dà kumā sauran wurārē nā ban shà'awā.
- S Kai! Kāyì túnānī sōsai.
- S Af! Nā mantā dà tābātā à gɪdā.
- H M[w]ā` ɪyà sàyen wata.
- H Yāwā! Gā māl tābā.
Dìrēbā! Tsāya zāmù sàyì tābā nan.
Wàcè ɪrì kakè bükātā Jóhn?
- S Pārèt nakè sō`.
- H Kāwō pārèt dà māl bāsukūr kwālī dāi-dāi, dà pākītìn àshānā dāya.
Nawā kè nān?
- K Sulè huɗū dà sīsī kēnan.
- H Tō`, gāshì, kāwō canjī.
- K Tō, gā canjìn nākā. Sunyì dāi dāi?
- H Ē, shīkēnan mù tàfì dìrēbā.
- S Bām[w]ā` kyālè mōtār nan dàgà nan ba, mù karàsà sauran yāwòn dà káfà?
- H Ī, zai fì kyaù, zāmā kàfì sāmùn dāmar ganin kōmai sōsai.
Dìrēbā, tsāya mù sàuka à nan.
Nawā zāmù biyākā?
- J Sulè bakwāi dà sīsī zākù biyā nì.
- H Kudīn yāyì yawā.
- J Nā kùwā yì makù kirkī, don bān dōrā makù kudīn ya wucè yaddà ya kāmātā ba.

BASIC COURSE

S Where are we going now?

H I'd like to show you the stadium and other places of interest.

S Oh, fine ('you have thought well')!

S Oh! I forgot [and left] my cigarettes at home.

H We can buy more ('another').

H Well! There's a cigarette seller.

Driver, stop! We want to buy some cigarettes (here).

Which brand do you like, John?

S I'd like to have Pirates, please.

H Bring Pirate and Bicycle cigarettes, a pack each and a pack of matches.

How much is that altogether?

K That's four shillings and sixpence.

H Here you are, bring the change.

K All right. Here's your change, is it correct?

H Yes. All right, let's go, driver.

S Can't we leave this taxi (from here) and do the rest of the trip on foot?

H Yes, that will be better. You will then have the chance of seeing things properly.

Driver, stop. We want to get out here.

How much do we owe ('are we to pay') you?

J You owe me seven shillings sixpence.

H That's too much money.

J I am kind to you, I didn't charge you exorbitantly.

H Ā'ā, nūnā manā takārdar tsārīn kurdīn manā.

J To shīkēnan, biya sulē biyar.

H Gā kurdīn. Ūngo. Mun gōdē.

S Īnā zāmu fārā zūwā?

H Īnā sō` mù fārā zuwā wani kulob dà kē tsakiyar gārī.

S Īnā kumā zāmu dàgā cān?

H Sa'ān nan in nūnā makā bābban gidan silman gārīn.

S Ākwai kumā indā zāmu dàgā cān?

H Ē, sa'ān nan zāmu filin wāsānnī.

S Bākā zātō lōkāzī zai kurē kāfīn mùje waɗānnan wurārēn?

H Ā'ā, bānā tsāmmānī.

S Shīkēnan.

Conversation 4

À KĀSUWĀ

Daudā - Bāfō Hallirū - Tāfīntā Yūsha'ū - Bācūkū

D Hallirū mùjē kāsūwā manā.

H Kanā sō` zākā sāyī wani àbù né?

D Sō` nakē inga wurin kawai.

H Bà kā` barī sai dà là'asār mùjē bá?

D Nā kōsā in san wurārē à gārīn.

H Hakā nē. Tō`, mù tāfī.

D Kāsūwan kē nān?

H Ē, kāga kāsūwar tanā dà girmā.

D Mù zāgāyā kō nā` sāmī àbīn shā'awā in sāyā.

BASIC COURSE

H No, show us the table of fares.

J All right, pay [me] five shillings.

H Here's the money, thank you.

S Where shall we go first?

H I want (us) to go to a certain club which is in the middle of town.

S Where (else) do we go from there?

H I'll then show you the biggest movie theatre in town.

S Is there any other place to go from there?

H Yes, we'll then go to the stadium.

S Don't you think [our] time will give out before we get to all these places?

H No, I don't think so.

S All right.

At The Market

David-stranger Halliru-interpreter Yusa'u-leather worker

D Halliru, how about going to the market?

H Do you want to buy something?

D I just want to see the place.

H Can't you let it go [now] and let's go in the evening?

D I am eager to [get to] know places in the town.

H [So] that's the way it is! All right, let's go.

D Is this the market?

H Yes, you see, the market is big.

D Let's walk around. I may come across ('get') something fancy to buy.

H To mù zāgàyā.

H Gā runfar dūkawā kō zākā dūbā?

D To mù matsā kusa mù ganī.

Y Bātūrē! Gā tākalmā, gā jākā ta mātā, gā kumā àlabē.

D Hallírù, mē wannàn mùtumin kē fādī?

H Kìrānkā yakē, kō zākā sàyi wani àbù dàgà cìkín kāyansà.

D Inā son jakan mātā dà àlabē.

H Bārì in tàmbayēshi kurɗinsù.

D Tō'.

H Nawà jàkar mātā dà àlábē?

Y Jākā sulē tarā, àlabē ukù dà sīsī.

H Nawà zākā ragē mánà?

Y Aì bā' ragī.

H Yì kōkarī dai!

Y To shīkēnan, nā ragē makù biyu dà sīsī.

H À nawà-nawà kēnán?

Y Jàkar mātā sulē bakwàì, àlabē sulē ukù.

H To mē kacē' Dáudà? Zākā biyā hákà?

D Zan biyā. Gā kuɗin, bāshi.

H Tō'.

Gā kurɗinkà, inā là'adātā?

Y Wacē là'adā? Bayan nāyi rágī?

H Tō', mun gōdē, sai wani lōkacín.

Y Tō'.

BASIC COURSE

- H O.K., let's walk round.
- H Here's a leather worker's stall, do you want to have a look?
- D All right, let's move over closer so we can see.
- Y White man! Here are slippers, a ladies' handbag and (also a) purse.
- D Halliru, what is this man saying?
- H He is calling you, [to see] whether you'll buy something from him ('from among his merchandise').
- D I'd like to have the ladies' hand-bag and the purse.
- H Let me ask him what they cost.
- D All right.
- H How much are the ladies' handbag and purse?
- Y The handbag is 9/- [and] the purse 3/6.
- H How much will you reduce it for us?
- Y No reduction.
- H Please try.
- Y All right. I'll reduce it 2/6 for you.
- H How much is each at that [rate]?
- Y The handbag is 7/- and the purse 3/-.
- H What do you say, David? Will you pay that much ('so').
- D I'll pay it. Here's the money, give it to him.
- H All right.
- Here is your money, where's my commission?
- Y What commission? After I made a reduction!
- H All right, thank you, see you later.
- Y All right.

HAUSA

- D Ìnā kumā zāmù nùfá?
- H Sai shigā cikī sōsai zāmù yì.
- D Karfè nawà yànzú?
- H Yànzú karfè gōmà dà rabì.
- D Wajen ìnā zañ sāmì tagùwá?
- H Sai mù nùfì yamma cìkìn kāsuwā.
- D Kō zāmù kōmà gídā nè?
- H Kā gājì nè?
- D Ā'ā, nāga rānā tāyì zāfī nè.
- H To mù kōmà gídā.
- D Ta indà mukà biyō zāmù kōmā?
- H Bā tīlās banè, munā iyà sākēwā.
- D To mù sākè, don ìn san hanyōyìn.
- H To shīkēnan.

Conversation 5

DUBA MAKARANTĀ

Bātūrēn Makarantā - Bābban Mālāmī - Sarkin Yārā

- M Barkā dà zuwā.
- B Yāwwā.
- M Yāyā iyālì?
- B Lāfīyā lau.
- MB Mādallā.
- B Yāushè kukà dāwō dàgà hūtú?
- M Watàn jiyā.
- B Ajì nawà kukè dà sū?

BASIC COURSE

- D Where else should we go?
- H We are to go right inside now.
- D What's the time now?
- H The time now is half past ten (10:30).
- D Where can I get a shirt?
- H In that case we should go west in the market.
- D Or should we go back home?
- H Are you tired?
- D No, I've noticed ('seen') that the sun is getting hot.
- H All right, let's go back home.
- D Are we going back the way ('through where') we came?
- H It's not necessary, we can do it differently ('change').
- D O.K., let's do that ('change'), so that I can get to know the streets.
- H That's all right.

Inspecting a School

Education Officer - Headmaster - Head Boy

- M Welcome, sir.
- B Thank you.
- M How is your family?
- B Very well.
- MB Praise be to God.
- B When did you get back from [your] vacation?
- M Last month.
- B How many classes have you?

- M Munā dà ajì hudū.
- B Mè suké yī` yànzú?
- M Sunā hūtū nè.
- B Wànè lōkacī zāsù shiga ájì?
- M Bāyan mintì biyar.
- B Mè kōwànè ajì zāsù yí?
- M Ajì daya zāsù yī kàràtū, ajì biyu rùbùtū, ajì ukù lissāfī,
ajì hudū kuma tūrancī.
- B Yārā nawà kukè dà sū dúkà?
- M Yārā cāsà`in dà biyu.
- B Àkwai `yammātā?
- M Ē, àkwai-àshirīn dà hudū.
- B Yārā nawà nè bàsù zō bá?
- M Yārā shidā.
- B Kāsan dàlīlīn rashīn zūwānsù?
- M Ē, biyar bāsu dà lāfiyā.
- B Kā dūbā sú?
- M Ē, nājē gidājensù nā gansù.
- B Daya yāròn fá?
- M Shī dāmā yā sābā rashīn zuwā bā` dàlīlī.
- B Kāyī wani àbù gāme dà shī?
- M Ē, nā gayā wà hākimī yāyī wà ùbansā māganā.
- B Dai dai nè.
- M Zākā kai gōbe à nān?
- B Ē, sai gōbe zan dūbā makarantā sōsai.
- M Tō`, sai gōben.

BASIC COURSE

- M We have four classes.
- B What are they doing now?
- M They are on their break.
- B When are they going into classes?
- M In five minutes.
- B What will each class be doing?
- M Class I will be reading, class II writing, class III arithmetic and class IV English.
- B How many pupils do you have in all?
- M There are ninety-two pupils.
- B Any girls?
- M Yes, there are twenty-four.
- B How many boys are absent?
- M Six boys.
- B Do you know why they didn't come?
- M Yes, five are not well.
- B Have you seen them?
- M Yes, I went to their homes and have seen them.
- B What of the other ('one') boy?
- M He is a habitual absentee without reason.
- B Have you done something about him?
- M Yes, I told the chief to speak with his father.
- B That's the right [thing to do].
- M Will you be here tomorrow?
- B Yes, I'll inspect the school properly tomorrow.
- M All right, until tomorrow, then.

- M Sarkin yārā!
- S Àlāgāfàtà Mālām.
- M Yākà nan.
- S Tō`. Gāni gāfàtà mālām.
- M Àkwai sābulū à sītō?
- S Ē, àkwai.
- M Zai isa à rabà wà yārā?
- S Ī, zai isa.
- M Tō à rabà masu.
- S Tō`.
- M Gōbe bàtūrèn makarantā zai zo yà dūbā ku.
- S Tō`.
- M Sabōdà hakà kōwwā yāyī wankī.
- À kumā shārè wurī sōsai.
- S Tō`.

Conversation 6

MÀIGIDĀ DĀ YĀRANSĀ

Lawāl - Hassān - Yūsufu - Alu

- L Hassān!
- H Nà'am.
- L Kāwō minī tī` kwaf ɗaya.
- H Tō` màigidā.
- H Gāshi, shīkēnān?
- L Yāwwā! Nā gōdē.
- Zānyī bakī yau, àbōkīnā dà mātarsā, dà 'yarsu.

BASIC COURSE

M Head boy!

S Yes, sir.

M Come here.

S Yes, sir. Here I am, sir.

M Is there any soap in the storeroom?

S Yes, sir, there is.

M Will it be enough to distribute to the boys?

S Yes, sir, it will be enough.

M All right, distribute it to them.

S Yes, sir.

M Tomorrow, the education officer will be coming to inspect the school.

S All right, sir.

M (So) everybody must wash, and also sweep the area properly.

S Yes, sir.

Master and His Servants

L Hassan!

H Yes, sir.

L Bring me a cup of tea.

H Yes, master.

H Here it is. Is that all?

L Ah! Thank you.

I am having guests today. My friend, his wife and their daughter.

- H Dà wàné lōkàcī zāsù zó?
- L Dà yamma.
- H Tāre dà sū zākà cī àbīncīn yammān?
- L Ē, tāre zāmù cī. Mē zākà dafà mai dādī?
- H Àbīndà kakē sō` zaɓ dafà aɓ.
- L Hakà nē Hassān, tō kà dafà írīn wandà ka dafà daren jiyà.
- H Tō` maigīdā.
- L Àkwai sauran kāyan àbīncīn nān?
- H Ē, sai dai madarā dà sukārī sun kārē.
- L Tō`, gā sulē gōmà kà sayō kō?
- H Tō` maigīdā.
- L Inā Yūsufu?
- H Yanā lambū yanā ban ruwā.
- L Kīrā minī shī.
- H Tō`.
- H Yūsufu! Yūsufu!
- Y Nā'am!
- H Maigīdā nā kīrā.
- Y Tō`! Inā zuwā.
- Y Gānī maigīdā, Hassān yācē` kanā kīrā.
- L Ē, inā sō` nē kà shārē gidā sōsai.
- Y Tō` maigīdā.
- L Kā wankē gidan wankā dà bāyī?
- Y Aɓ nā wankē sn.
- L Kà gōgē tākalmā nā.

BASIC COURSE

- H What time are they coming?
- L In the evening.
- H Will you have your dinner with them?
- L Yes, what delicious food will you cook?
- H I will cook what you like best.
- L That's right, Hassan. Well, cook the kind which you cooked last night.
- H Yes, master.
- L Are there [still] some food supplies left?
- H Yes, just the milk and sugar are all out.
- L Well, here is 10/- to buy some.
- H Yes, master.
- L Where is Yusufu?
- H He's in the garden watering [it].
- L Call him for me.
- H Yes, sir!
- H Yusufu! Yusufu!
- Y Yes, sir!
- H Master wants you.
- Y All right, I'm coming.
- Y Here I am, master, Hassan said you wanted me.
- L Yes, I'd like you to sweep the house (properly).
- Y Yes, master.
- L Have you washed the bathroom and latrine?
- Y Yes, I have washed them.
- L Polish my shoes, please.

- Y Tō` mǎigɪdā.
- L Hassàn zai tàfɪ ganɪn gɪdā, zākà ɪyà samō minì wani kúkù?
- Y Ī, zan ɪyā.
- L To, kà kāwō shì gōbe.
- Y Tō` mǎigɪdā.
- Y Gā sābon kúkùn dà na cē` zan kāwō.
- L Cē masà yà shigō.
- A Mǎigɪdā kwallāfiyā?
- L Lāfiyā lau. Shēkarā nawà kanā aikin kúkù?
- A Shēkarā gōmà, gā tàkàrdūnā.
- L Nā ganī, dà kyau, gōbe kà dāwō.
- A Tō`, sai gōben.

Conversation 7

GANIN SARKI

Smith-Rasdan Roberts-Bako Abubakar-Sarki Bello-Sarkin Gida

- S Barkā dà rānā.
- R Barkā kàdaɪ.
- S Nā gayà wà sarki zāmù jē mù ganshi.
- R Wàné lōkacī kacē` masà zāmú?
- S Nācē` masà zāmù dà karfē tarà na sáfē, gōbe.
- R Tō shīkēnan.
- S Kā shiryā? Lōkacī yā kusa.
- R Ī, nā shiryā, mù tàfɪ.
- S Tō`.

BASIC COURSE

Y Yes, master.

L Hassan is going to go home on leave ('seeing home'); can you get me a[nother] cook?

Y Yes, sir, I can.

L All right! Bring him tomorrow.

Y Yes, master.

Y Here is the new cook I said I'd bring.

L Tell him to come in.

A Good morning, sir.

L Good morning. How long have you been a cook?

A Ten years. Here are my credentials.

L I see! Very good, come back tomorrow.

A All right sir, till tomorrow.

A Call on an Emir

Smith-Resident

Abubakar-Emir

Roberts-Stranger

Bello-Palace Caretaker

S Good afternoon.

R Good afternoon.

S I told the Emir that we would go and see him.

R What time did you tell him we'd go?

S I told him we'd go by 9 a.m. tomorrow morning.

R All right.

S Are you ready? It's almost time.

R Yes, I'm ready, let's go.

S O.K.

HAUSA

- S Sàlāmù àlaikùm, kwallāfiyā?
- B Àmīn, lāfiyā kalau. Yāyā nē?
- S Munā sō` mūga Sarkī nē, yā fitō?
- B Ē, bāyī in yī makū isō.
- S Tō`.
- B Kū shiga.
- S Tō`, mun gōdē.
- A Sannunkū dà zuwā.
- S Yawwā rankà yà dadē.
- A Inā kwānankū?
- SR Lāfiyā lau rankà yà dadē.
- A Mādallā.
- Wannān nē kacē` zākā zō dà shī?
- S Ē, rankà yà dadē.
- A Kākā kakē batūrē?
- R Kalau rankà yà dadē.
- A Mùtumin wàcè kasā nē?
- S Mùtumin Amirka nē.
- A Tō`?
- S Shī nē sābon manājan bankī.
- A Dai dai nē. Yāyā kaga kasar tāmū?
- R Bā` laifī, sai dai saurō dà rānā.
- A Aī zākā sabbā dà sū nan dà nan.
- R Yāyā lābārīn shūke-shuké?
- A An gōdē Allāh.
- Gyādā dà audugā nē, kō fa zāsū yī kamar bārā?

BASIC COURSE

S Peace be upon you, good morning.

B Amen, good morning. What brings you here ('how')?

S We want to see the Emir, is he about ('has he come out')?

B Yes, let me inform him of your arrival.

S All right.

B You may go in.

S Thank you.

A Welcome.

S Yes, may your life be prolonged.

A Good morning to you.

SR Good morning, sir, may your life be prolonged.

A Praise be to God.

Is this the man you told me you would come with?

S Yes sir, may your life be prolonged.

A How do you do, white man?

R Fine, may your life be prolonged.

A What country is he from?

S He is an American.

A I see.

S He is the new bank manager.

A So. How do you like ('see') our country?

R Not bad, except for the mosquitoes and the sun.

A You'll soon get used to them.

R What news is there of the crops?

A Thanks be to God.

We don't know whether the peanuts and cotton will be like last year's.

R Mè yasā` akè shákkā?

A Sabō dà karancin ruwan samā bana.

R Hārājī fá? An kārè tārāwā?

A Ā`a, sabōdà manōmā bàsù kaudà àmfànin gōnā dà wurī ba.
Hakā nē rankà yà dadè.

S Rankà yà dadè zāmù kōmā gidā.

A Tō`, nāyī murṇā kwaraī, kù sàuka lāfīyā.

SR Àmin, sai wani lōkacī kumā.

A To dai dai nè.

BASIC COURSE

R Why is it doubtful?

A Because of the shortage of rain this year.

R What about the taxes? Has the collection been finished?

A No, because the farmers didn't harvest their crops in time.

R That's right, may your life be prolonged.

S May your life be prolonged, we shall return home.

A All right, I thank you very much. May you arrive safely.

SR Amen, till some other time.

A So be it.

APPENDIX II

Selected Translations of Drill Sentences

Following are translations of key sentences in the drills. This will enable the student who has difficulty to look up the translation when in doubt as to the meaning.

- 4.1 He came to your house at night.
They came about nine o'clock.
He returned to your house safely.
I went out at night.
Perhaps I forgot the tobacco (or, cigarettes).
If they went out, there's no harm done (or, there's no objection).
- 4.2 Bello returned in the afternoon.
Musa said he forgot the message.
[The] boy told you [the] news.
Mamman came to your house about two o'clock.
Perhaps Mamman forgot he came with (or, brought) the message.
- 4.3 Are you bothered by the sun?
Are they bothered by the sun?
- 5.1 (It is or, It was) Sani and I alone.
Are you the chief clerk now?
I'm worried about Musa.
- 5.1.2 Bello's work is good. (Bello's work isn't good.)
Is Halima's health fine?
How many days was Bello in America?
Shehu's family arrived safely.
Is there news regarding Shehu's family?

BASIC COURSE

I forgot Bello's back wasn't well.
Don't worry, your back is all right.

5.1.3 He told her the message at night.

5.2 How many days was Bello in America? (twice)

Halima's health is fine. (twice)

Mamman received his salary today.

Did Musa tell you that the English consul arrived?

Perhaps he went out about seven o'clock.

How many of them are there?

6.1 We sent him to England.

Her mother took me.

He was taken to the market.

A horse kicked me. (You (pl.) have been affected by the cold.)

We sent Bello to England.

What office is it I heard Halima was taken [by]? (that is, hired by)

Where did his horse kick her?

[The] animals were taken from here.

6.2 She came with his mother.

6.3 Did Mamman come back from the hospital?

Thanks (be to God), my mother returned today.

6.4 How is your mother? Has she recovered?

Congratulations, your mother has recovered.

Mamman took her yesterday afternoon.

Did Sani take Lawal to Yusufu's?

My Mother came last night.

There's a market near the animal hospital.

7.1.1 We didn't come to work with Shehu.

Did you come to work yesterday afternoon?

He told Halima there was work today.

Up to now she hasn't returned from the market.

He came with [a] pen.

Yesterday new workers were taken on.

His mother brought ('came with') water.

She took her daughter from his house.

Shehu took his horse.

She came to the meeting yesterday evening.

Your horse kicked her yesterday.

I've forgotten what kind of work Musa has now.

7.1.2 Halima's health isn't good.

My health isn't good.

7.2 What is to be done with this water?

Didn't Halima come take [it]?

Hello (as you work) Shehu.

This clerk came with (or, brought) the message.

8.1 What day will you return?

What kind of food is Musa's mother going to prepare?

What time will the messenger return?

He'll return at seven o'clock.

What kind of metal will be taken?

Perhaps it will get cold tonight.

Only her mother will come tomorrow.

We'll come together tomorrow during the day.

I forgot that someone went out with the animals.

Perhaps my mother began working.

They returned about two o'clock.

The messenger returned with your horse.

Who among you took away [the] water?

She got ready to go to America.

8.2 I returned with my mother.

We'll return with our mother.

Which of you will start off to the market first?

Halima was taken yesterday (during the day).

I think Shehu was in England two days.

I'll take Shehu to their place of work later.

Who sent him with the tobacco?

Who will come back with my mother?

8.3 You started to take him to work, didn't you?

Amina started to go out yesterday evening.

She returned after seven days.

The message was taken yesterday.

9.1.1 I won't begin work until later.

Aren't you (f.) going, too?

Bello isn't going to go with his neighbors.

It won't start raining now.

I won't tell her anything.

Musa will not work now.

What if Halima won't go greet the emir?

9.1.2 I'll go to work today.

Halima will go to the hospital in the evening.

I'll go out looking for my horse later.

I think his mother is about to go greet their neighbors.

We'll come to [the] meeting tomorrow afternoon.

Only the messenger will come tomorrow.

Amina will start to go out at night.

I'm the one who will take Shehu to their place of work later.

9.1.3 I think you went to the market.

I think he's returned now.

I think she's returned now.

Halima and Musa returned today.

Bello and Musa arrived today.

Lawal and Ali got well today.

My mother went to prepare food.

10.1 He said for me to go to market.

Perhaps they should come to your house in the evening.

Say that the children are to go out in the evening.

It's a mistake ('fault') for the messenger to come in the afternoon.

We'll come to see in the afternoon.

There's no opportunity for them to stay over at your house.

Towards evening have Halima come with cigarettes.

Say for him to come back at two o'clock.

Who shall I say should bring food?

Who shall I say should return with the message?

Go to the market with these peanuts.

~~When your daughter comes, send her.~~

When Musa gets well, tell him to come.

You'll go to Musa's house in the evening.

You'll go tell Halima to give you water.

You'll go to the hospital with these animals.

You'll return with these peanuts.

You'll come with (or, bring) the food now.

You'll go to the office now.

You'll take a horse to market.

BASIC COURSE

You'll come to the meeting with my hat. (-bring my hat)

Shehu took Musa's hat.

Musa has returned from work now.

He started to go to the office of the American consul.

Asabe has come with (or, brought) the food now.

10.2 Go to the market and buy another hat.

I got these peanuts yesterday.

It's nearly time to go to work ('The time of going to work has neared.') Let's go.

When she goes to the office, tell him.

Where shall I put these peanuts?

11.1 Don't do anything until he gets back.

Don't you go out alone in the evening.

Don't go home until I come back.

Inform him he is to come to my house in the afternoon.

If there are men [there], have them begin the work now.

If it is true, she came with the message.

It's true that a messenger came back from his house.

The children were afraid of the horse.

Some men came to our office.

I heard some workers went to greet the emir.

Ibrahim went to the market like that.

If the cold eased up a little, they spent the night.

Halima took the message.

Inform him that they came to my house in the afternoon

The children took him away from here.

11.2 We're not going anywhere from here.

It's cold everywhere now.

Are there some children at your house?

Should I go out like this without a hat?

Who informed her that Shehu came?

If you will spend the night that way, all right.

12.1 Did you ask Musa news about salary?

Did you send Shehu to the market?

Did she take that food?

They took that message.

Did you get back from the hospital?

Has she begun the work?

Has he left for ('begun to go to') the office now?

Did you (f.) tell him to come in the evening?

Was she thankful for the message Shehu took [her]?

Did you fix the hat?

Was he afraid of Shehu's horse?

Should Mamman be called?

Musa called a messenger.

Did she receive the food?

Did he arrive in America?

Did you inform him of the message?

Have they gotten the message ready yet ('now')?

Did you go to the hospital?

Did you (pl.) ask him for everything?

Did she bring the food?

12.2 Call someone [over] here.

Some carpenter came here this afternoon.

Did the householder come back from work?

Have her ask her mother then.

Shall I alone take these peanuts?

Are you going to sleep at the house alone?

BASIC COURSE

What carpenter fixed it?

Shehu forgot where the animal hospital was ('the whereabouts of the animal hospital').

Shehu asked some man yesterday.

Where can I get food now?

What direction is his house?

Whom ('in whose direction') will you ask?

I forgot, there's work today.

Don't let her forget this message!

Is Musa going to go to work today?

13.1 He is the chief clerk now.

Is Asabe Lawal's mother?

It's Asabe who'll go to the hospital shortly.

It was Musa that went to England.

What house is it that Asabe went to?

Is it Yusufu's house here?

Halima knows that here is my house.

Do you know that it was Asabe that came yesterday?

Are you the one who fixed the office of the American consul?

Who said it was she who fixed the peanuts?

It was Halima that fixed my house.

Did Shehu send that message [back] here?

It was yesterday evening that I received it.

Was it her earrings that Musa took away?

When was it she said she was going to come?

When is it that it will begin to get cold?

13.2 Which one of you came to my house on Sunday?

Musa took my hat in the morning.

What day are you going to send back my hat?

Sahabi came in the morning with his daughter.

Did she receive it from Musa?

I'm going to buy earrings for my wife.

14.1.1 It was Asabe's daughter that took away the peanuts.
Who bought the hat for you?

14.1.2 Is there a wooden box in your house?
Was it Asabe's robe that you took?
What kind of robe are you going to buy?
It was his hat Amina took.
Is it Shehu's food here?
When will her earrings be fixed?

14.1.3 Was it your boy I saw or Bello's?
Was it my salary he received, or Asabe's?
Was it Musa's daughter that came, or Asabe's?
Is it Mamman's robe here, or Sahabi's?
Is it Musa's box that's big, or Halima's?
Was it Musa's box or Shehu's that you kept?

14.1.4 When will I be given my salary and that of my boy?
This food is Halima's.
Where is the food that is Asabe's? (or, that belongs to Asabe)
Are these beans of Lawal's good?

14.1.5 Is this horse yours, or Halima's?
This food is mine.
Where did he keep that message (or, other item sent) of mine?

14.2 Asabe's horse has gotten well.
There are beans at the market.
Halima took beans to Shehu's house.

BASIC COURSE

If my boy returns, that's all right.

- 15.1 A lot of boys are going to America.
Are you sure he'll go to the hospital?
The one who was going to America has gone.
I'm going to go to Lagos sometime next month.
About what time is she going to go to market?
I'm going to learn how to be a clerk next month.
When are you going for the course in teaching?
Perhaps he'll go to America the day after tomorrow.
What's keeping you from going to the market the day
after tomorrow?
Didn't I hear something to the effect that she's about
to go to England?

- 15.2 Musa is taking a box.
Lawal is looking for a horse.
Asabe is calling her child.
Halima is seeing the food.
I'm afraid to go to the market.
Asabe is getting off the horse.

- 16.1.1 He goes to the market every day in the evening.
She's going to get medicine.
He meets with them every day.
I'm coming to get food at his house.
Ali is coming back from the market.
Shehu's coming home.
Lawal is meeting the carpenter.
Mamman is asking.
Shehu is beginning.
Asabe is fixing [it].

My child is taking [it].

He's preparing the peanuts that he bought.

The messenger is informing him of the message.

Halima is telling her mother the message.

Mamman is forgetting his hat.

Halima remembers Musa.

I'm going to the office with my horse.

Asabe is stealing tobacco.

He's taken to school every day.

16.1.2 Is your child nearby?

Is your child at Shehu's house?

Your daughter is also at the market.

16.2 Is this robe Shehu's?

17.1 Ali returned to the market.

Mamman forgot his hat.

I came home.

Halima remembered Musa.

We met a carpenter.

Mamman asked.

The children asked me.

Shehu began working.

Lawal went home.

My boy brought food home.

The children put away the robe in a box.

Asabe stole beans.

You informed him of the message.

Ali returned to the market.

Asabe heard him say there was work.

It's true that he met his wife.

BASIC COURSE

The children ran from the hospital.

He went just like this (or, that), not having anything with him.

He sat at home with his mother.

Halima went to school with the children.

18.1 Musa had money but he gave it to his mother.

I have money [on deposit] with Shehu.

My wife does not have the news that I have returned.

His wife has a beautiful box.

Do you have a pen here?

Your wife doesn't have anything, does she?

The food is good but there's not much of it.

If he has the opportunity, have him go tomorrow afternoon.

Do you have news of a boy coming here?

I intend to take her to the hospital tomorrow afternoon.

I won't have the opportunity to go out until the time is near.

Perhaps you'll have the opportunity later on.

18.2 Have someone let you know without coming to the hospital during working hours.

Today there are no peanuts at the market, just beans.

There's food, but it's not good.

19.1 I only am the one who arrived in America.

We're the ones who saw the food that she put here.

What business do you have with the work they're doing?

Wherever he goes he'll return home in the evening.

What did Halima get mad about yesterday at work?

Where did Yusufu kick (or, shoot) her?

What kind of work is done at his house?

How many of them did he see yesterday in the bush? (last:
How many of them spent yesterday in the bush?)

What time did they take that message?

What caused her to stay for a long time at the hospital?

Who left wood here without permission?

Halima cut [it]; it's not my business if it's asked about.

What day did you take your pen?

19.2 Perhaps those who own them are [the ones] who took [them],
but I'm not sure.

19.3 He should go now as there won't be time later.

Musa got permission from the chief clerk.

The animal officer said they were not to be taken [there].

Mamman will not get angry if someone takes him.

20.1 I heard Bello say Halima is returning from England on
Saturday.

She comes to market on Saturday, not every day.

They five are the ones the policemen is looking for.

He's spent five months without getting [his] salary.

[It's] only if he has worked that he says he's tired.

What causes them to get tired of arranging lumber?

What is she waiting for that she has sat down like this
in the bush?

I know who they are waiting for here.

It's in the evening that soccer is played every day.

I forgot when it is she begins work.

What time is it that they go out for a walk, do you know?

If it's watching they're doing, don't tell them to come.

If today they're resting, I'm sure they'll come.

What does she think will be done with this water?

Who knows where the children are now?

BASIC COURSE

21.1 He usually finishes his time at work.

When do you usually leave work?

What causes them to call the children every day?

I usually call men because of work.

We usually go to the office with money, but not every day.

What time do they usually go looking for animals?

He usually sits at home to work with his mother ('at home with his mother that they work').

They usually want to go to a soccer game, but they just don't have the time [for it].

Are you sure he usually goes to the hospital with the children?

Halima usually tells her mother the message.

My boy usually brings food to the hunting ground.

Musa usually puts the robe in a box.

He usually inspects the forest every evening.

22.1 When did he say this clerk will go to the emir's house?

The red box his wife bought has become ruined.

Where did Shehu put Musa's pen?

If you give a child an anini, he'll buy peanuts.

What is usually done at the animal hospital in the morning?

My son began to know how to work ('be able to know how work is done').

Workers know night ends quickly.

There's a good horse at our house.

The house they bought is near the market.

Tell him to put my hat in the chief clerk's office.

Don't have the boys cut down this tree until tomorrow.

Whose family was it I saw yesterday morning in the bush?

If he's the American consul, it doesn't matter.

What kind of work does the carpenter usually do?

Can one get a robe like yours ('your kind of robe') at the market tomorrow?

Did you say your boy's ear hurt ('was sick')?

Perhaps I'll spend a day in America.

They're giving a course at the school since the boys have gone on vacation.

What time does he usually get home from the market?

When will the worker be paid [his] salary this month?

Did the medicine you bought disappear this quickly?

A lot of boys are coming to the school every day.

Ask ('seek') permission from the schoolmaster now.

The messenger doesn't usually come to work early every day.

Do you know that the wife of the head of my house came back yesterday?

Who had no inclination to do ('in connection with') this work?

I forgot where their office is.

She put away Bello's robe in a box.

The emir will come to the meeting next month.

The boy bought him cigarettes at the office in the morning.

He wants to buy shoes for his daughter.

A mother will not want her son to go bad.

Now the month is quickly coming to an end.

The boy sees that his food has been hidden.

22.2 I saw you with a black horse; where did you buy it?

For whom did you buy this black hat?

He likes black shoes, but he doesn't have any money.

Whose is that white house?

Where did you put away Shehu's boy's white bicycle?

If those white horses are his, he definitely has money.

This new worker can work well.

- And where did he get [that] new car of his?
She told him new boxes were brought.
He said he'd buy blue shoes if you give him the money.
Lawal didn't get the blue bicycle.
Do you know where he put the blue hats?
- 22.3 It would be fitting for you to [go] greet your mother
this evening.
- 22.4 You didn't do the kind of work I wanted.
Did he say what was to be done with the beans?
Have every child that's coming come with his [own] food.
The pen you bought went bad yesterday.
- 23.1 You'll send your black robe to him.
I heard someone will be able to fix this blue car.
Perhaps I'll want to see him later.
She will be able to get red colored robes.
You (f.) will find ('get') white shoe[s] at the market
for you to buy.
If the shirts are good, he will perhaps buy.
[For] the kind of work which you did, I think they'll
give you money.
If you leave it like this, it will spoil quickly.
You (pl.) will be able to cut down this tree if the time
doesn't give out.
Won't you (f) put on your red shoes if we go to the
meeting?
I came back a long time ago, (because of) thinking he
said. I would be given money quickly.
We may try to fix it later if there's time.
- 24.1.1 The children took money to Shehu's house yesterday.
If there's an opportunity come early today.

He usually eats food every (day in the) morning.

I quit work yesterday at a quarter after five.

How many days did your mother spend at their house?

Perhaps he'll return on Saturday evening.

In what month will the Prophet's birthday be celebrated?

It's nearly time to prepare food ('the time of making food has neared'), so let's go.

Who knows the hour at which morning prayer is begun?

Perhaps there's a holiday three months from now.

24.1.2 How much worth did you say Shehu bought (and brought)?

How much worth do you think she brought here?

If he brings three shillings worth here, what ('how') will you do?

How many days' worth did he bring yesterday?

24.2 Whoever put water in his ears, that's his business.

25.1.1 Shehu sent my mother the money yesterday.

When did he say he'll send my robe here?

Who took the food from my house (and brought it here)?

I'll begin (to do it this direction) from there, but only [after] I've rested.

Halima came in with this box yesterday.

I think he went, greeted Shehu (and came back).

She found out where beans were being sold (and came back).

I fixed (and brought here) this pen a long time ago.

Mamman shot (and brought here) a bird in the afternoon.

Oho (-It doesn't matter to me), I didn't ask you to forget [and leave] yours at the house.

Well, didn't I say for you to look for my hat for me (and bring it here).

Yesterday she bought [some] beautiful shoes (and brought them here).

BASIC COURSE

They were the ones who looked for [it], and they saw [it].
We got a lot of things from there.

I told you his mother said for you to come down here out of the tree.

I'll (bring and) arrange the shirts in the box.

I came with money, don't you worry.

Let me look (here) [and see] whether he's home.

If you go deliver the message, (and come back) I'll give you money.

Asabe's daughter ran home here in the afternoon.

Who knows ('with whose knowledge') you received these [things] (here)?

Have they cut down (and brought) the tree I said, or not?

Musa (went and) asked her for news of his daughter (and returned).

Everytime he leaves off playing, he'll come.

Which one of you ruined my bicycle (with reference to here).

When he returned, I didn't have anything.

It was Saidu that poured beans into the car (here).

25.1.2 When did you buy that jug (and bring it here)?

If I remember, I'll pour water into the jug here.

25.2 Today the sun is very hot.

Here! Take [it] to him over there.

Is there [any] sugar in the market?

God willing, I'll buy the shirt tomorrow (and bring it here).

What carpenter made (and brought) this chair?

26.1 Who among you is going to go to England?

Who took the red-colored gown?

Whom did I see at your house yesterday morning?

For whom did you buy (and bring back) tobacco with my money?

To whom did you take the gown which Musa gave you?

To (or, with) whom will I speak if I go?

To whose house did Musa go; did he tell you?

Whose shoes did I see inside my car?

To whom (and whom) was the money taken?

26.2 Who was it came looking for Shehu yesterday?

Which (f) of you called the children?

Who were the ones who ruined this house?

Tell someone to give you the money.

Go to someone's (f) house and bring back the gown.

The one who sent you to market has gone out.

The one who came yesterday, she's Bello's mother.

She called the ones who brought the horse here.

This horse is strong.

This woman isn't well.

These pens are not mine.

I think that is the office of the American consul.

Is that the city market? It's big.

When you call those men, give them food.

What time will you get back from work?

What day will there be a meeting?

What things did you put away in his house?

Which one of these hats is yours?

Which one is prettier, (or, better) Musa's wife or Shehu's?

Which things did you put away in the box?

Every person knows what he's doing.

Whatever robe you bring him is all right.

I'll buy any kind of shoes I find ('whatever kind of shoes, I'll buy if I get [them]').

I heard that some boy came looking for you in the afternoon.

The emir had them sieze some woman this morning.

He saw some [people] cutting down a tree in the forest.

26.2.2 What person came from America?

What year did he become king?

What pens are yours?

Are these the beans you bought yesterday?

This is Musa's hat.

[I think] these are the emir's children, but I'm not sure.

Whatever [kind of] work they teach me, I'll be able [to do it]

Every animal knows its owner.

Give the food to whatever children you see.

When a malam comes, tell him to give you the message.

I saw a beautiful robe in the market yesterday.

You may perhaps be able to get some shoes.

26.3 What did you hide in this box?

What did they say would be brought to the market later?

What did the children do that their mother refused to give them food?

What are you going to do with these trees?

26.4 Perhaps if you give him this robe he'll want [it].

Did you see who came here yesterday afternoon?

Did you bring him that message, or [have]n't [you done so] yet?

That boy certainly doesn't have any sense at all.

Halima put away the box there in his house.

- 27.1.1 Where did you put the medicine that was here for [such] a long time?

Where did you put that medicine that remained for a long time?

The robe I have that has lasted a long time is still good.

The shoes he has that have lasted a long time [still] haven't gone to pieces ('bad').

Who fixed the box that he brought?

Are you the one that drank the water that stayed overnight there?

The health of Shehu's horse is fine.

It was yesterday noon that I bought it in the market.

You are the one that said he got it from me.

My wife put away money for buying food.

You know that I am not smoking now.

Perhaps I will cut down this tree in the evening.

I heard (hearsay) that Mamman is stealing now.

Are you sure he took the money to her?

- 27.1.2 Who bought these old beans?

Are you the one who brought Musa's old hat?

If he calls his old workers, that's all right.

I sold Shehu my watch that had been fixed.

Did you see the fixed-up car he bought?

And where did he put the shoes that had been fixed?

She hid the leftover food that I saw.

They'll look for a healthy man to do the work.

The men you saw at my house are all healthy.

Did you tell him to hide this lumber that had been bought?

I won't buy the beans that had been set aside.

BASIC COURSE

Did you get your robe that had been put away from her?
Your neighbor is a [well] known person in this town.
I heard people say your mother is known to everyone.
He took workers to work for him who were known.

- 28.1 If it's because of you, there isn't anyone who will worry.
What is it on her account that will cause you to refuse
to go there?
He hasn't good sense; because of that I don't play with
him.
Is it perhaps because talking offers no difficulties?
She returned early . so I sent Musa.
Because I went to the market my neighbor ran away.
Because you worked, you'll be given the money today.
He stopped reading because we were calling the children.
If it's because he's working, it doesn't matter.
Do you think that because the forester isn't here, I
won't be able to come?
Did you say you were sick because we were coming?

- | | | |
|--------|--|---|
| 29.1.1 | Of whom was it said that
his back is hurt? | It's Shehu, but he feels
somewhat better. |
| | Are you sure what he said
is true? | I am not sure but it
sounds as if it were
true (there is an indi-
cation of something
like truth) |
| | Did Mamman say you should
run home? | No, I thought if I do
something like running,
I will get there in
time. |
| | Is the thing you received
[and brought] medicine? | I don't know, it looks
something like medicine |
| | Is it true that his grand-
mother is very very old? | Who knows? Perhaps she
a bit elderly. |

Is it west of the market that you saw him?

No, I saw him somewhere towards the west of Emir's house.

Is it in the evening that she said she will go to the hospital?

Yes, she will leave home towards evening.

Who said he recovered from the sickness he's suffering from?

No one said he recovered, it was said he recovered somewhat, but not completely.

Is Halima afraid of her father's horse?

Not only she, I'm a bit afraid of him myself.

What makes you stay behind?

Because I rather enjoy staying behind.

Is the tree they cut down a tall one?

Yes, it's big and somewhat tall.

Is the load you bought a heavy one?

It is somewhat heavy.

Is the cold not so severe at your town?

Well, rather mild. There's nothing to be said against it.

Does Bello's grandmother see at all?

Yes, she can see a little.

Are you the last one who returned?

Yes, I am just about the last one who returned.

How [are things]? Has the chief clerk gotten better?

Yes, he feels somewhat better.

Has her daughter recovered completely?

(Yes), she has recovered slightly.

Is your house far from here?

Yes, it's [just] a little far.

Is Musa the one who kept the box inside?

Yes, he is the one who kept it sort of inside.

Are the children trying in school?

Yes, they are sort of trying [we're not complaining.]

BASIC COURSE

- Would it not be better for us to sit here? Yes, you're right, it's a bit better for us to sit here.
- 29.1.2 Was the food you ate yesterday watery? Yes, it was somewhat watery, not very good.
- Is the robe they stole a big one? Yes, it's pretty big, a good one.
- Is the horse we saw a black one? I think it's somewhat black.
- Is the medicine the children brought plenty? There may be quite a bit, I'm not sure.
- Are you the ones who said Shehu is sleeping? No, we just said he seems to be sleeping.
- Is the thing that messenger will bring heavy? It may be somewhat heavy.
- 30.1.1 Did you ask or not yet? Yes, I asked [all around].
- Did they run away?
- Did you cut down the tree?
- Was it [really] stolen?
- Did she hide the food?
- Has he started the work [did he start work?].
- Did you [f.] repair the house?
- Did you shoot in the morning?
- Did you bring the load?
- Did you (pl) buy?
- Did they really recover?
- Has she distributed the food to them?
- Did you thank them?
- Did they get off from (leave) work?
- Did you ask them to sit down?
- Are you sure they are tired?
- Did you call the workers?

Were you told he came?

Did she meet the animals?

Did you wait for his wives?

Did you send the robes?

Were the animals taken out?

Have you received plenty?

Did they arrive at your house?

Did he get [anything] from him? [Was it from him he got?]

Did you look well in the box?

Did he rest in the afternoon?

Did you return early?

Did he arrange [it] well?

Was it poured inside?

Did they take plenty?

Did she look for [it] at the office?

Are you [f.] bothered by the sun?

Did he tell her the message?

30.1.2 Did Halima distribute food?

Did your mother ask all around?

Did the policeman return (from various places/at various times).

Did your wife arrange the food (variously)?

Have the workers gotten off from (left) work?

Did Asabe pour water in the jug?

Did you take the beans (variously)?

Did the head of his household recover (from everything)?

Did his mother receive [them] (variously)?

Did you all sit down at his house?

Did people get tired of working?

Did you tell them to rest?

Did the children get the food (distributively)?

Did Musa look all over there.

Was it at the market they all got together?

Did Mamman and Shehu run off yesterday?

Did she cut up the tree?

Were a lot of things stolen? or, Was a lot stolen (at various times/from various places)?

Did you all arrive at school?

Did the forest inspectors go out (distributively) early?

Did you look all over with care?

Is he worried about going there?

Did a clerk call the workers?

Did Shehu tell you (distributively)?

Did Bello wait for the men?

Did you send the cigarettes?

Did they hide the medicines?

Was the box fixed (at various times)?

Did the horse kick you (pl) (distributively)?

Did the messenger bring the papers?

Did you buy the pens?

Did my wife tell you (pl) (distributively) the message?

Did you thank the Emir's wives (individually)?

30.1.3 And where did you get these?

At our school.

I forgot where.

I can't remember.

Who called the children?

It was Musa's wife.

I think it was a messenger.

Why don't you ask the head of the house?

When will salaries be
distributed to them?

Did you tell him that
he should start be-
fore I come?

How would I know? Po-
liceman.

Perhaps tomorrow after-
noon.

The seventh of this month.

When Bello gets back.

Why don't you ask the
chief clerk?

I didn't see him.

Shehu told him, not I.

Yes, early even.

No, I forgot.

BASIC COURSE

HAUSA-ENGLISH VOCABULARY

Feminine nouns have (r) postfixed when not after f; masculine nouns are unmarked. Verbal nouns are preceded by vn. Nouns in /-aCCē/ have the feminine and plural abbreviated to /-iyā/ and /-ū/. The feminines of nouns with the /ma-/ prefix are not usually given. Where convenient, related items are grouped. Where a verb on this root has occurred, the forms are all listed under this verb. Verbs are given first, then nouns. This affects the listing of such items as nouns in /ma-/, most of which are given under related words of the same root (/ma'āikācī/ under /aikī/, for example). There is a minimum of cross-referencing. The student is therefore led to think in terms of related words, rather than isolated vocabulary items. It may be added that the vocabulary is short enough to be browsed through.

a

à	at
a'a	(exclamation of surprise or caution)
ā'a	no
ābīncī	food
ābōkī pl ābōkaī	friend
ābū / ābī- pl aobūwā	thing
af	(expression of sudden realization)
āgōgō pl āgōgaī / āgōgōgī /āgōgunā	clock, watch
āhū	1 1/2 pence
ai	oh (I'm sorry)!
āikā (ē/ī) vn aikā	send
aikā	send here
aikī pl aikōkī / ayuyyukā	work
ma'āikācī pl ma'āikātā	worker
ma'aikatā (r)	place of work
ajī pl ajūjuwā / azūzuwā	class (in school)

HAUSA

ajiyē / ajē	put, keep, set aside
ajiyayyē -iyā -ū	(one) set aside, reserved
ajiyā	something put into safe-keeping
à ajiyē	in safe-keeping
akāwū pl akāwunā / akāwunā	clerk
akwai	there is, there are
akwātī pl akwātunā / akwātōcī	box
alabē	(leather) purse
ālāmā (r)	indication, sign
ālbāsā (r) pl ālbāsū / /albasōshī	onion(s)
ālbāshī	salary
ālfijir	first light of the sun
Ālhamīs	Thursday
ālkalāmī pl alkalumā /ālkālāmai	pen
āmīn / āmin	(particle of polite reply), Amen
āmmā	but
ānfānī / āmfānī	usefulness
ānīnī pl ānīnai	anini (coin)
anjumā	a short time; later
ārba'in	forty
Āsabār	Saturday
asibitī pl asibitōcī	hospital
āsūbāhī / āsūbā' / sūbāhī āsūbāhīn farkō	early morning just before dawn
āshānā (r)	first cockcrow
āshirīn	match(es)
awā / sā'a	twenty
	hour
<u>b</u>	
bā / bā'	give
bā-	(plus pronoun) one is not (Note 17.1)
bā'	there is not, there is no -, without
bābbā (n,r) pl mañyā	big, chief

BASIC COURSE

bàdūkū pl dūkāwā	leather worker
bādī	next year
bākī	mouth, edge
bākī-bākī	somewhat closer to the edge
bakwāi	seven
bakī f bakā pl bakākē	black (one)
bakī-bakī	blackish
bākō pl bākī	guest
bana	this year
bankī	bank
bārā (r)	last year
barcī	sleep, sleeping
barcī-barcī	something sleep-like
barī / bar vn barī	leave
barkā	(polite greeting)
bas / sāfā	bus
bātūrē pl tūrāwā	white man
bāyā	back
bāyan -	after -
bāyī	latrine
bazarā (r)	hot season
bī / bī	follow
bīyō	follow hither
bīsīmīllā	(polite suggestion that the next move is up to the other person and he is to do whatever the situation calls for) please!, come in!, be seated!, etc.
bīyā	pay for
bīyar	five
bīyu	two
būkātā (ē/ī)	need
būtā (r) pl būtōcī	water jug
ḡ	
ḡātā	spoil
ḡōyē	hide (something)

HAUSA

c

can / caṇ

canjī

càsà'in

cē' / cē

cikī

cikī

città

cīwō

there, over there

change, substitution

ninety

say

stomach

inside; (with /n/) inside of, among

three days after tomorrow

illness, disease, pain, injury

d

dà

dā'

dabbà (r,n) pl dabbōbī

dadē

dādāddē -iyā '-ū

dādī

dafā

dàgà

dai

dāidai

dājī

dākīkà (r)

dālīlī pl dālīlai

dīrēbà pl dīrēbōbī

dāmā (r)

dāmanā / dāmunā (r,n)

dāmu vn dāmuwā / dāmù

darē pl darārē / darōrī

dāwō

dōkī pl dawākī

don / dōmīn

dōrā

dūbā

in connection with, with, and

a long time ago

animal

take a long time, remain a long time

one that has lasted a long time

pleasantness

cook

from

indeed

correct, exact, even, straight

bush, jungle, forest

second (of time)

reason

driver

opportunity (allowed by circumstances)

rainy season

worry

night

return hither

horse

on behalf of, on account of, because

put - on -

look at, inspect

BASIC COURSE

dūbō	look hither at
duddūbā	look in various places
ūubū	one thousand
dukà / duk	all
dūtsē pl duwātsū	rock
<u>d</u>	
dā	son
'yā (r)	daughter
'yā'yā	children
dan karyā f 'yar karyā	one who lives beyond his means
'yar karyā	a little lie
dankunne pl 'yankunne	earring
dansāndā pl 'yansāndā	policeman
dākī pl dākunā / dākōkī	room
dārī	one hundred
dārī	cold (brought by wind)
daukā (ē/ī) vn daukā / daukā	take
daukē	take away; steal
daukō	bring
daukakkē -īyā ` -ū	(one) taken
daya / dayā	one
<u>f</u>	
fa	(enclitic) what about ____?
fadī vn fadī	say
fadō	tell with reference to here
fārā	begin
fārō	begin with reference to here
fārarrē -īyā ` -ū	(one) begun
farī f farā pl farārē	white (one), light in color
fasāl ōdā	money order
fī / fī-	exceed
fīlī	field

HAUSA

fīlīn wāsānnī.	stadium
fīta vn fītā (r)	go out
fītō	come (hither)
fītar (dà)/fītaddā	take out
fītaccē -iyā -ū	(one) gone out; deposed
fushī	anger
<hr/>	
g	
gà / gārē-	with reference to, to, in the presence of
gābā	front side
gāba	in front
nañ gāba	in the future
gabās	east
gāfātā / gāfārtā	pardon
Allā yā gāfāttā mālām / alāgāfātā mālām	may God be gracious to you, sir
gājī vn gājiyā (r)	be tired
gāme	in connection (with: /dà/)
gāmu vn gāmuwā	collect, be finished; (with /dà/) meet, be joined with
gānē	understand
ganī / gan-/ ga vn ganī	see
ganō	see with reference to here
gānannē -iyā -ū	(one) seen
gāra	it would be better to, one had better (Note 22.3)
gārī	town
gārī	sky
gāske	
dā gāske	extremely; (with neg.) not at all
gaskiyā (r)	truth
gātā	two days after tomorrow
gayā	say, tell (with /ma-/)
gayar (dà) / gayaddā	proat

BASIC COURSE

gaìdā / gaidā / gaishē- vn gaidā	pay one's respects to
gaidō	greet (and return here)
gidā pl gidājē	house, household, compound
girmā	bigness, largeness
girma-girma	moderate bigness
gōbe	tomorrow
gōdē	thank (with /ma-/)
gōdiyā	thanks
gōgē	polish, rub off
gōmā	ten
gōnā (r) pl gōnākī/gōnākai / gōnōnī	farm
gōshī	forehead
gōshin àzahar	about 1:30 P.M.
gōshin là'asār(īyā)	about 3:30 P.M.
gōshin māgāribā	twilight
gudū	run
gudō	run here
gyādā (r) pl (n)	peanut(s)
gyārā vn gyārā	repair
gyārō	repair with reference to here
gyārārō -īyā '-ū	fixed (one)
<u>h</u>	
habā	expression of disagreement
hakā	this way, thus
hakānan / hakānan	thus
hākīmī	distressed head or other official
hākurī	patience
yī hākurī	be patient, have patience
hāmān	fifty
hāmī (ō/i)	right, be able to do sth. (but planned)

HAUSA

hankālī	good sense
à hankālī	slowly, carefully
hāntsi	early morning with sun well up
hanyā (r) pl hanyōyī	street, road, path, way
hanzarī / hamzarī	excuse; hurry
har	until, up to
hārājī	poll tax
hārḃā (ē/ī) vn hārḃā	kick, shoot, throw
harḃā	fire, discharge missile
harḃō	shoot, kick, throw with reference to here
harbas / harḃaddā	kick off
hārḃabbē -iyā -ū	(one) shot, kicked
harḃī	hunting
hāyā (r)	rent, hire
mōtar hāyā	taxi
hudū	four
hūlā (r) pl hūlunā	hat
hūntūru	harmattan
hūtā	real
hūtū	holiday, vacation, leave
ī	
ī	you
īdan / in	if; when
īnā	where; how
īndā / īndā	where (that)
irī	kind, sort
isā	arrive; be sufficient
isā	motivation
isā	announce the arrival of
isā mā- isā	time of last prayer (about 7:30 p.m.)
isshā'ī	also
itā / ita	learn
itācā pl itātunā	

BASIC COURSE

iyà		be able
iyālî	pl iyālai	family
iyāyē		parents
izini		permission

ɔ

jā	pl jājāyē	red
jākā (r)	pl jakkunā / jakōkī / jakunkunā	bag, sack
jākādā	pl jākādū	consult
jāki		nickname for donkey-like person
jē / jē		go
jī / jī-	vn jī'	hear, perceive, feel
jībi		the day after tomorrow
jībi-jībi		specifically the day after tomorrow
jirā	vn jirā	wait
jirgī		train, vehicle of transport
jiyā (r)		yesterday
Jūma 'à		Friday
jūnā		one another

h

hādā		(negative with optional doubt), but
hādai		also
hādai		only, alone
hādun		a little
hārin		before
hārinā	pl hārināyē	carpenter
hā		you (sg)
hā		take
hāwā		bring
hāwā		as a (companion)
hāyā	pl hāyāyē	head, mother-in-law

HAUSA

11

BASIC COURSE

kōyō	vn kōyō	learn
makōyī	f makōyiyā	learner
	pl makōyā	
kū		you (pl)
kudū		south
kudī / kudī		money
kujērā (r)	pl kujērū	chair, stool
	/ kujērōrī	
kūkū		cook
kullum		every day
kulob		club
kumā		also
kunnē	pl kunnuwā	ear
kusa		approach, near
	kusa	nearness
kūwā		indeed
	kō kūwā	... or not?
kwaf / kofī / kopī		cup
kwālī		cardboard, carton, package
kwāna	vn kwānā	spend the night
	kwānannē -iyā -ū	one who has spent the night; left-over (food)
	kwānā	pl kwānākī/kwānukā
	kwānan watā	date
	kwālāriyā	good morning
kwās / kōs	pl kwāsōshī	course
	/ kōsōshī	
kwatā		quarter
kwātāncē		guidance
kyau		goodness, beauty
	dā kyau	fine!, good!
R		
ratā (r)	pl Ratāra / Ratāruwā	root, leg (of person or thing)
hāra		hoes

HAUSA

Kalau	very very
Kan̄kanē f Kan̄kanuwā pl Kan̄anā	small, little
Karamī f Karamā karancī	small, little
Kārē	smallness, small amount, scarcity
Kārāsā	come to an end; be finished, complete
Kārshē	finish, get to (complete the trip to)
Karfē	end
Karyā (r)	metal; o'clock
Kasā (r) pl Kasāshē	lie
Kasā-Kasā	earth, country, state
Kī	a little lower, somewhat lower
Kirjī	refuse
Kirjī-Kirjī	chest
Kōfā (r) pl Kōfōfī	a little towards the chest
Kōkarī	door
yī Kōkarī	effort
Kōsā	make an effort, try
Kurē	be eager
Kwallō	reach the terminus; expire (of time)
Kwarai	soccer
Kyālē vn Kyālē	very much
	not bother with, ignore

<u>1</u>	
lā'adā (r)	commission, cut
lā'asāriyā (r)	late afternoon
lā'asāriyā sākāliyā	about 4:30-5:30 P.M.
lā'asāriyā līs	dusk
lābārī	news, a story
lāfiyā (r)	health, well-being
lāfiyayyē -iyā -ū	healthy
Lahādī	Sunday
laifī	fault

BASIC COURSE

lālātā	spoil
lālācē	spoil, deteriorate, go bad
lālātō	spoil with reference to here
lallē / lallai	certainly, for sure
lālūrī	optional later time for prayer
lāmbū	irrigated land, garden
Lārābā (r)	Wednesday
lau	very
launī	color
lissāfi	arithmetic, calculation
Litīnīn	Monday
littāfi pl littāfai	book
lōkacī pl lōkātai / lōkutā	time, period of time

m

ma- (plus pronoun) / wā (plus noun)	to, for
mā	(emphatic particle), in fact, indeed
mādallā	thanks
madaṛā (r)	fresh milk, whole milk, canned milk
māganā (r)	talk, speech
māgānī pl māgungunā	medicine
māgāribā (r)	sunset (dark)
māi pl māsu	possessor of
māigīdā	householder
mai	grease
mākō / sāti	week
mākōn jiyā	last week
mākōn gōbe / mākō māi zuwā	next week
mākōn jībī	the week after next
mākōn gātā	three weeks hence
makwābcī pl makwābtā	neighbor
mālām / mālāmī f mālāmā	malam
pl. mālāmai / mālumā	

HAUSA

mālantā	teaching
mānā	how about...? (question particle)
manajā	manager
mangwārō	mango
mantā	forget
mantō	forget with reference to here.
mantaccē -iyā pl mantattū (one) forgotten	
māsinjā pl māsinjōjī	messenger
mātā (r) pl mātā / mātāyē	woman, wife
mācē pl mātā	woman
matsā	press (closer), squeeze against
mē	what?
mēnē nē	what is it?
mintī	minute
mōtā (r)	car
mū	we
murānā (r)	joy, gladness
mūtum / mūtumi(n) pl mutānē	man
<u>n</u>	
na / nā- f ta / tā-	that characterized by or pertaining to (Notes 14.1.1, 24.1.3)
nā	is, are, was, were (Note 15.2)
na'ām	yes
nā'ām	yes?
nan	here
nān / nān / nan	this
nauyī	heaviness
nauyī-nauyī	something like heaviness
nawā	how much?
nē / nē f cē / cē	is, was, are, were
nēmā (ē/ī) vn nēmā	look for
nēmō	look for (with reference to here)
nēmanmē -iyā -ū	(one) sought after

BASIC COURSE

manēmī pl manēmā	suitor
nī / nī	I
nīsā	distance
dā nīsā	far
nīyyā (r) pl nīyyāyākī	inclination, feeling, intention
nōmā	farm, till
nōmā (r)	farming
manōmī pl manōmā	farmer
mūfā (ē/1)	intend, set out for
mūnā	show

o

ōfīs / ōfīshz(n) pl ōfīsōshī	office
ōho	well! (my previous statements having been ignored)

p

pākītī / fākītī	pack(age)
pām / fām [pāw]	pound

r

rahā	divide
rarrābā	divide and distribute
rahī	half
ragē	reduce
ragī	reduction
rai	life
rānā (r)	sun, day, mid-day, afternoon
rashī	lack
rashīn zuwā	failure to come, absence
razdān	resident
rīgā (r) pl rīgūnā	robe, gown
rūbūtū	writing
rūlā	ruler

HAUSA

rūmfā (r) pl rumfunā	grass shed; hut
ruwā	water
inā ruwan -	what business is it of -
ruwa-ruwa	watery
<u>s</u>	
sā	put, cause
sanyō	put, place, wear (with reference to here)
sā'ā (r) pl sā'ō'ī	hour
sā'addā	the hour which, when
sābā	become accustomed to (/dā/)
sābā'in	seventy
sābō f sābuwā pl sābābbī	new (one)
sabōdā	on account of, because
sābulū	soap
sāfē	morning
sāfiyā	sun-up
sāssāfē	dawn
sai	until, except
sākē	repeat, change, alter
sākē	change
sākō	message, item sent by someone
sālāmū ālaikūm	(greeting)
sallā (r)	prayer, festival (Note 24.2.3)
sallāmā	agree to sell at a given price
sāmā (ē/ī) vn sāmā	receive, get
sāmō	get (with reference to here)
sāmū	be one who has received
sāmammē -īyā -ū	(one) received
samā	sky, space
samā-samā	a little higher
sanī / san(-) vn sanī	know
sānannē -īyā -ū	(one) known
masānī pl masānā	learned person

BASIC COURSE

sānnu	greetings!
sanyī	damp cold
sārē	cut, cut down
sārō	cut down (with reference to here)
sārarre -iyā -ū	(one) cut down
sarkī f sarāuniyā	emir
pl sarākunā / sarākai	
sātā (sācē/sāci) vn sātā (n,r)	steal
sācē	steal (and take away)
sātaccē -iyā -ū	(one) stolen
sātā (r)	stealing, theft
yī sātā (r)	commit theft (of)
sātī / mākō	week
sāukā vn sāukā (r)	get off, alight, arrive
sāukā (ē/ī)	deliver
saukō	arrive here
saukar (dā) / sauaddā	set down off something
sāukā	arrival, (woman's) confinement
saukī	ease
saurā	remainder
saurī	speed
saurī-saurī	something speed-like
saurō pl saurāyē	mousquito
sāyā (ē/ī) vn sāyē	buy
sayō	buy (and bring hither)
sayar (dā) / sayaddā	sell
sāyayyē -iyā -ū	bought (one)
silmā	movie
gidan silmā	movie theater
sīsī	sixpence
sītō	storeroom
sittin	sixty
sō vn sō	want, desire, love
sōsai	straight, well, correctly

HAUSA

sū / su

sukārī

sūkūnī

sulē

they

sugar

time (available to do something)

shilling

sh

shā

shā

-teen formative

drink

shayar (dà) / shayaddà

give to drink, water (an animal)

shà'awā (r)

admiration

yī shà'awār -

admire -

shaidā

inform (/ma-/)

shaidā (n,r)

testimony

shakkā (r)

doubt

shārē vn shārā

sweep

shāwarā (r)

advice

shēkarā (r)

year

shēkaran jiyā

the day before yesterday

shī / shi

he

shidā

six

shigā

enter

shikēnan

that's so

shin

by the way

shiryā

prepare, arrange

shiryō

arrange, prepare (with ref. to here)

shūdī f shūdīyā

blue (one)

pl shūdā / shūdāyē

shūdī-shūdī

bluish

shūkā

plant

t

ta (see na)

tābā (r) pl tābōbī

cigarette(s), tobacco

tabbātā

be sure

BASIC COURSE

tabbatar (dà) / tabbataddà	assure
tàbbàtaccē -iyā -ū	reliable
tàfī vn tàfiyā (r)	go
tahō	come
matàfiyī pl matàfiyā	one on a journey
tāfīntà	interpreter
taguwā (r) pl taguwōyī	shirt, blouse
tākālmī pl tākālmā	shoe, sandal
takārdā (r) pl takārdū	letter, paper
takwās	eight
Tālātā (r)	Tuesday
tālātīn	thirty
tāmānīn	eighty
tāmbayā (ē/1) vn tāmbayā (r)	ask
tambayō	ask (with reference to here)
tāntāmbayā / tāttāmbayā (ē/1)	ask here and there
tarā	nine
tārā	collect
tārē	together
tārō	meeting, collection of things
tāshī	get up
tāsō	get up (with reference to here)
taurī	toughness
taurī-taurī	something like toughness
tāwwadā (r)	ink
tī	tea
tīlās	compulsion, something compulsory or necessary
tītī	street
tō / tō / to	particle of assent; (interr.) really?
tūkūnā / tūkūn	not yet
tūkā	stir; drive (car)
tun	since, while

HAUSA

tùni	long since
tunà	remember
tùñāñ	thinking, thought
tūrā	push
tūrō	push this way, send hither
tūrancī	English
bātūrē pl tūrāwā	white man
tsāḍā (r)	expensiveness
yī tsāḍā	be expensive
tsakā (r)	middle
tsakaddarē	midnight
tsakar rānā	mid-day, noon
tsakiyā (r)	center, middle
tsāmmāñ	thinking, presumption, supposition
tsārī	arrangement, arranging, neatness
tsayā	stop, stand
tsōrō	fear
tsūfā yn tsūfā	to have become old, be old
tsūfa-tsūfa	be old-like
ḍan tsūfā	be somewhat old
ḍan tsūfa-tsūfa	be just a bit old
tsōhō f tsōfuwā	old (one)
pl tsōfāffī	
tsuntsū	bird
<u>u</u>	
ukū	three
uwā (r) pl uwāyē	mother
uwargidā	senior or only wife
<u>w</u>	
wā (plus noun) / ma- (plus pronoun)	to, for
wā	who?

BASIC COURSE

wānē nē.	who is it?
wandà / wandà	one who
f waccè / waccè	
pl wadàndà / wadàndà	
wannān pl wadānnān	this, these
wānnān	that particular one, the one known
wancān f waccān	that, those
pl wadāncān	
wānē f wacè pl wadānnē	what?, which?
wānnē f waccē	which one?
pl wadānnē	
wanī f wata	some, someone, another, others
pl wasu / wadānsu	
wa'alaikā salāmū	(greeting in reply)
wai	(indicates hearsay)
wajē	direction
wajen -	(in) the direction of, about, towards
wākē	beans
wālāhā (r)	time of supplementary morning prayer (9:00-10:00 A.M.)
wankē	wash
wankō	wash (with reference to here)
wankā	taking a bath
gidan wankā	bathroom
wankī	washing
wānshēkarē / wāshēgarī	the following day
wāḥakā	as of now
warkē	recover, get well
warkē-warkē	be somewhat recovered
ḍan warkē-warkē	recover just a bit
warkar (dā) / warkaddā	make well
wāsā	playing, play
wāshēgarī / wānshēkarē	the following day
watā pl wātānnī	month, moon

HAUSA

wannan watàn	this month
watàn jiyà	last month
watàn gòbe / watàn mai zuwà	next month
watàn jìbì	the month after next
wàtàkìlā / watakìlā / watakìlā	perhaps
wayā / wāyā	wire
wāyālìs	wireless
gìdan wayā	post office
wāyè	clear (of sky)
wucè	pass by
wurì	earliness
dà wurì	early
wurì pl wurārē	place
wutā (r)	heat
wuta-wuta	something like heat
wuyā (r)	difficulty
Y	
yā / yāyā	how
yaddā	how
yākā f yāki	come here!
yamma	west
yammā (r)	time when the sun is in the western sky and for a bit after it disappears
yamma-yamma	westerly, towards evening
yānzu	now
yānzu-yānzu	immediately
yārō pl yārā	child
yau	today
yau-yau	today for certain
yāushè	when?
yawā	abundance
yāwō	a walk, walking
yāwā	(reply to greeting)

BASIC COURSE

yī / yī vn yī
yīwō
kōmai yāyī

do, make
do, make (with reference to here)
everything's fine

'y
'yā (r) (see dā)
'yammātā

daughter
girls

z
zā-
zāfī
zāfī-zāfī
zāgāyā
zamā
zamō
zātō
zaunā
-zaunar (dā) / zaunaddā
zō / zo vn zuwā
zubā
zubō
zubar (dā) / zubaddā

going to go (Note 15.1)
heat
something like heat
go around
become, be
be(come) (with reference to here)
thought, thinking
sit
seat; make (someone) waste time
come
pour
pour (with reference to here)
pour out